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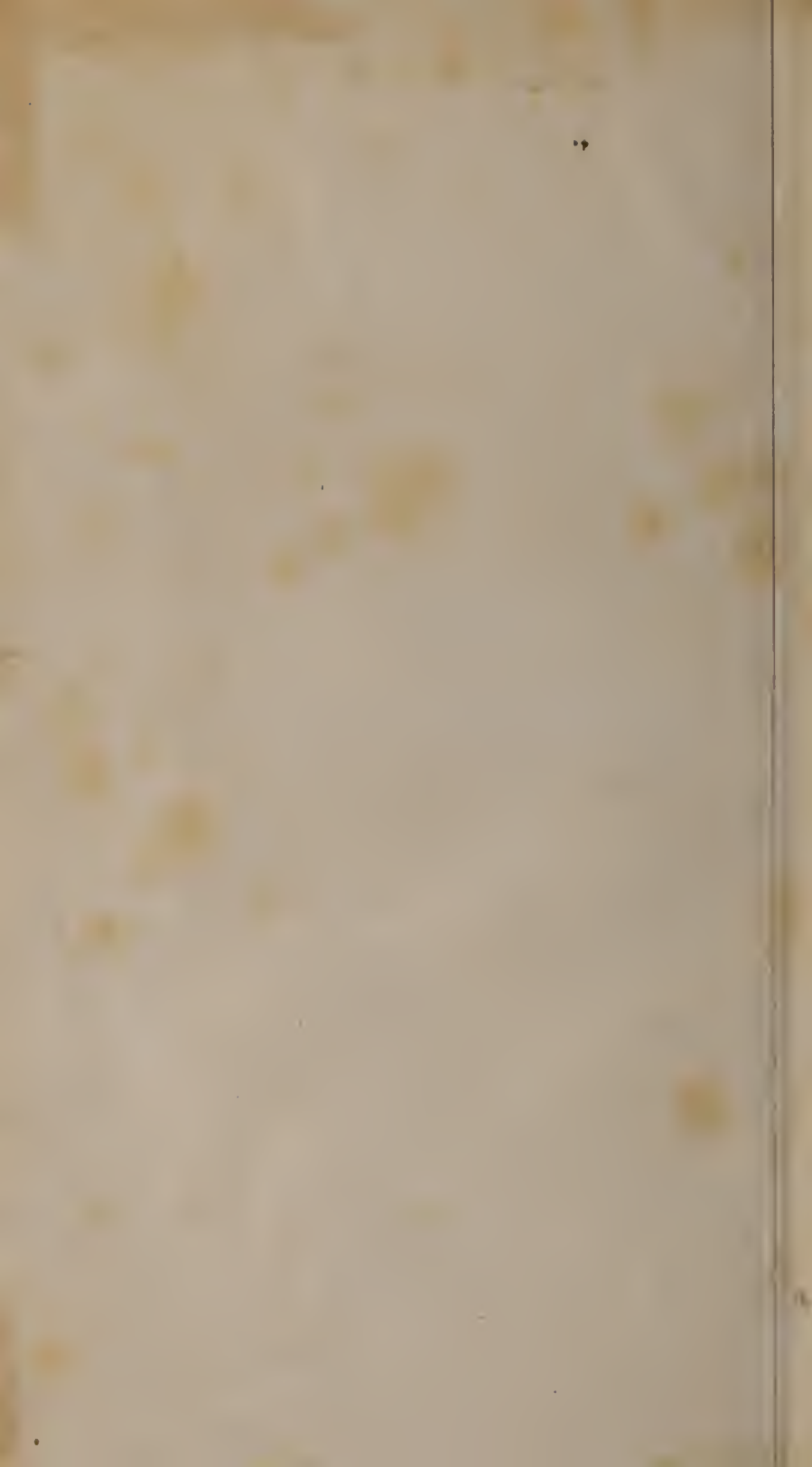
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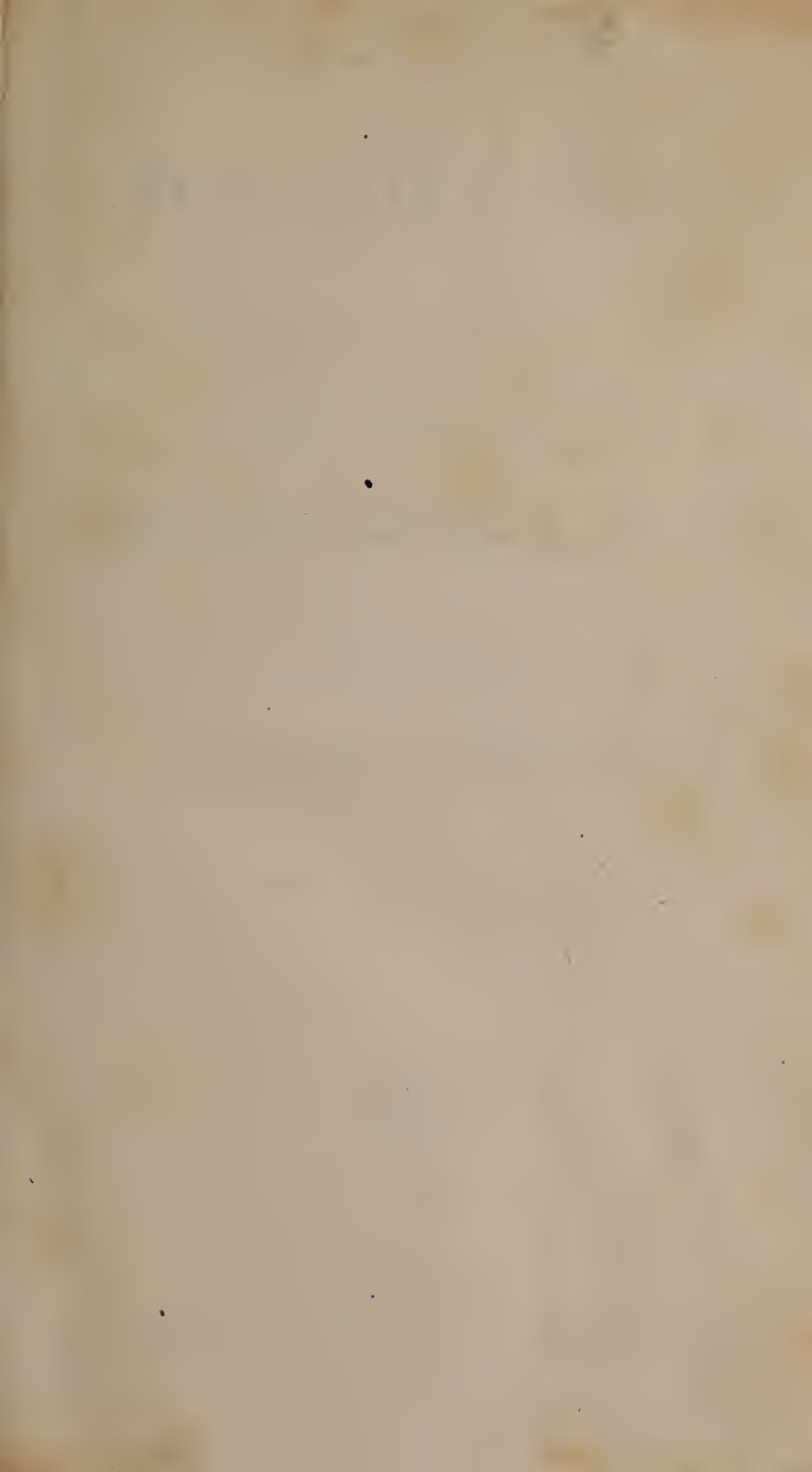
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THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

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Ascension Island.

LETTER FROM MR. DOANE, JANUARY
24, 1856.

THE last number of the Herald contained extracts from several letters of Mr. Sturges, from one of which it appeared that a meeting of the Micronesian mission was held at Strong's Island in the early part of January, 1856, and that the McAskill Islands were visited by the Bonabe brethren on their homeward passage. Letters have since been received from Messrs. Sturges and Doane, in which they speak more at length of their visit to these islands. The communication of the last named brother will be found below; that of Mr. Sturges will be inserted in the Journal and Dayspring. A report of the meeting of the mission at Strong's Island is supposed to be on the way to the United States; but it has not reached the Missionary House as yet. All that is known of this pleasant convocation, therefore, has been derived from the brief statement published in the June Herald, and from the letter of Mr. Sturges in the Journal and Dayspring.

Preliminary Statement.

As introductory to Mr. Doane's account of the visit, made by Messrs. Sturges and himself to the islands which are mentioned above, the following statement may be perused with advantage: "The McAskill Islands are three in number. They lie about midway between us and Strong's Island. They are coralline, though much higher than most of this structure, being from sixty to one hundred feet in elevation. They are covered

with the cocoa-nut, bread-fruit, and trees of a more hardy texture. The soil is capable of high cultivation. We found there bananas and pumpkins. The population, we were told by the King, is about one thousand; though we did not see so many persons. The language is essentially that of Ascension Island. Indeed, the McAskill Islands are said to have been originally peopled from Bonabe. Many years since, some of the natives here, becoming displeased with certain parties, put out to sea in their canoes, and providentially landed upon the spot we were now visiting."

Another extract should be read in this place. It is as follows: "A few years since, Captain Luce, and some foreigners living upon the islands, were killed. It is reported that the captain had traded with the natives the year previous to his death, but sailed away without paying them their dues. The next year he returned; and they fell upon him, taking his life. This event has given the islands a bad name among ships; and they are not disposed to go there. But we had heard, from time to time, that they were disposed to be friendly once more. We were desirous, therefore, to learn from an actual exploration whether this was so, and whether there would be an opening for missionary labor."

The Reception.

Great were our joy and surprise, as our vessel approached the harbor, to see natives standing upon the beach, waving cocoa-nut leaves, and beckoning us to land. As soon as we rounded a certain point, we saw a large canoe loaded with

provisions and natives, coming out to meet us, as it were with a peace-offering. As this canoe came within about a good stone's throw, it stopped; and then, as if to make sure that we were friendly, the natives held up some fowls, and pointed to a large green turtle, indicating that they were friendly, and willing to trade, if we were. Seeing all this, we beckoned them forward; and on they came. Soon they were along side. When we asked them what they wanted in pay for their articles, they replied, "Iron," "soap," "chisel," "file." We gave what they asked for.

Seeing how perfectly friendly they were, we went on shore. Here we were received by a very large number of people. They gathered about us unceremoniously, asking "What you name?" "What you name?" To which interrogatories we answered, "Missionaries." They could not comprehend our character at first; but when, on being introduced to the King under a shed, and making him some small presents, we told them who we were, what our work was, they seemed to get some idea that we were different from the ordinary class of men who land there. Especially did they seem to think so, when we proposed to pray, and did so. After this, in a conversation which was carried on in Bonabe, we asked them whether they would like to have a missionary live among them. They replied, "Yes," and wanted one of us to remain with them. They understood our character; hence we were the more delighted to see them so friendly. My heart turned warmly towards them; and I was half disposed to stay, at least till other missionaries could be sent.

As yet, this people have been but little injured by foreigners. All the influence exerted over them is from ships, which lie "off and on" for a few hours. No foreigners are living on shore. And so slight has this foreign influence been, that the islanders know but little of those vices which are so common elsewhere. I am quite certain that they do not yet use foreign liquors. Implements of war or fire-arms they have not; at least so far as I could see. And they are free from the diseases contracted by intercourse with foreigners. In this state of comparative innocence I did wish to keep them, if possible. I did wish to stay among them, and, standing upon their shore, keep off every evil intruder. But duty bade me leave them. I could not but lift up my heart in prayer,

however, that He who for many long years has protected these islands, would still continue to be their guardian. And may he shield them, till the missionary shall stand among them with the gospel of his Son!

We noticed a jealousy in regard to their women, which impressed us favorably. As we walked along the beach, or among the groves of cocoa-nut and bread-fruit trees, a person preceded us, crying to the women to run away. And they did run, so that we were unable to approach them. We could see them at a distance, hiding among the trees, looking stealthily at us; but we could not obtain a very near view of them.

An urgent Call.

The following remarks are very important. The peril of these islanders is imminent. No time should be lost in giving them the counsels and protection of a judicious missionary.

While we felt a deep interest in this people, from their simplicity of character, I could not but rejoice that there was one island quite in the high way of ships, its population as yet unaffected by the vices which ships ever carry with them. We knew from the course of events that but a few years could elapse, unless God shall most miraculously interpose, before they would be as sadly injured by foreign vices, as are the islanders among whom we are now laboring. They have but few wants now. They are just beginning to trade with ships. And so simple are their desires, that "iron-hoop" will purchase all which they have to sell. With it I could buy their pigs, fowls, bananas, cocoa-nuts; in short, whatever was for sale. But soon they will learn the use of implements superior to old iron-hoop, such as knives, hatchets, axes. And then they will be coming under foreign influence more and more, since these articles can only be obtained from foreigners. And when a little more intercourse shall have taken place, rum and tobacco will be used; other drugs will follow. I venture to predict, should affairs take the course which I have supposed, that in twenty-five years but few of that comparatively innocent people will be left, unless the gospel is sent to them.

The Prospect elsewhere.

Mr. Doane passes from McAskill to other parts of Micronesia. "What we experienced upon this island, in the way of a friendly reception," he says, "I have reason to believe will be expe-

rienced upon many others, of which we now hear bad reports. And I would say, if any one is asking whether there is any opening for him in Micronesia, 'Yes.' Upon many of these sea-girt isles there are this very day large and interesting communities ready for the missionary. Let no one withhold his services, because our island and Strong's Island are manned. There is at least a population of one hundred thousand souls scattered over Micronesia, ready for the gospel."

The following paragraph presents the condition and wants of this part of the world in a clear and striking light: "I cannot close this communication without first making an appeal for the islands west of us. The largest part of the population of the Caroline group is there, not less, we have reason to believe, than sixty thousand souls. The largest number of high or volcanic islands, moreover, lie in that direction. And the population upon these islands, as well as that upon the low ones, has not yet been visited by ships, except to a small extent. The inhabitants, we suppose, are like those of the McAskills in regard to their knowledge of foreign vices. But this state of things cannot continue. Not many years longer will such a people be found there. Ships are beginning to look in that direction for whales. Already the report is, that about many of them good sperm-whaling ground is to be found. And when ships visit them, alas for the people! Foreigners will make their home there, and will introduce their vices; so that when we get ready to make a beginning, we shall find the people corrupted and wasting away."

Shanghai.

LETTER FROM MR. BLODGET, FEBRUARY 20, 1856.

MR. BLODGET has devoted most of his time, since he has been at Shanghai, to the acquisition of the language which he expects to employ in proclaiming the unsearchable riches of Christ. He is now able, however, to address the Chinese in their own tongue with some satisfaction; and he is hoping to become more and more skillful and effective as a preacher of the Word. The present letter contains a very good description of his plans and labors; and the statement will introduce us to the earlier stages of missionary life in China.

Preaching Places.

Since the date of my last letter, my efforts among the people have begun to assume a more definite form and greater regularity. At first I conversed with individuals, and talked, as well as I could,

to groups in the hamlets near our residence. I also visited neighboring villages on several occasions, to distribute books, and carry my message. In the month of November, I began to preach regularly on the Sabbath in a school-room, just then completed on our mission lot. It was built by Mr. Lai-sun for a girls' day school, which Mrs. Lai-sun was expecting to teach. The following month I increased the number of weekly services to three. These at the present time I count my regular services, adding to these occasional efforts, as I find time, opportunity, and strength.

We have recently changed our place of preaching, with a view to securing a greater number of hearers, persuaded that no economy is so bad as that which supports men whose influence is lost, or nearly lost, for want of a suitable place to labor in. Our mission lot, I am sorry to say, is not upon a crowded thoroughfare; and our school-room is so far back from the street that only a handful of hearers could be induced to come in. Another little room in a better place was offered to us at a very moderate rent; and we have decided to accept it. In this place I have preached several times, and had the room well filled. It will seat between thirty and fifty. If the people continue to come in good numbers, by removing a slight partition I can easily enlarge the room to twice its present dimensions. It is a matter requiring no little skill and good judgment to select a proper site for a chapel in a Chinese city.

The Services.

In explaining the nature of the services which he sustains, Mr. Blodget uses the following language:

My method of presenting the truth varies. When there are quite a number of persons present, I strive to make a more formal exhibition of some one topic, taking a text, and explaining and enforcing its meaning. I then pray with them, and dismiss the assembly, giving opportunity for further conversation to any who are disposed to embrace it. Sometimes quite a number remain, and others come in; so that not unfrequently this is the most interesting part of the service. Among the questions most frequently proposed are these: "How does the doctrine of the heavenly Lord (meaning Romanism) differ from that of Jesus?" "Do the disciples of Christ abstain from animal food, or eat animal and vegetable

food alike?" "How shall we enter the sect?" "What good shall we get by believing in Christ?" And many a poor opium-eater comes to us with the question, "How shall we be rid of opium?" "Have you any medicine, in the use of which we can lay it aside?" Answering these and similar questions leads to some discussion, and frequently to a more timely and better aimed statement of the truth than could be made in any other way. When there are but two or three present, I converse with them about the doctrines of the gospel; and I strive, by question and answer, to go over and over with the same thing, until they understand it clearly. This is one of the most effective methods of conveying truth to their minds, if they will bear it.

The fruit of these labors has not been particularly cheering. "I do not think," Mr. Blodget says, "that there has been as yet any earnest inquirer among those who have listened to me;" though two or three have professed to feel an interest in the doctrines of the gospel. The following statement, however, should be read in this connection: "I think a general knowledge of the truth is spreading among the people. Many who have heard the missionaries preach, and have read Christian books a little, have gathered at least that faithful saying, 'Jesus Christ came into the world to save sinners.' What we need, more than all other things at the present time, is God's blessing, both upon us and upon the people, exalting the truth, convincing of sin, of righteousness, and of judgment to come, and constraining all to fly to Christ for pardon and salvation. Will not those who love the cause of Christ, and desire the spread of his gospel, pray God to pour out his life-giving Spirit among us! This is all that is needed."

Satara.

ANNUAL REPORT.

THE field assigned to this mission is the Satara territory; which is divided into eleven districts, and has 2,332 towns, with a population of 1,142,026. In the city of Satara, the centre of our operations, there are 32,585 inhabitants, there being 5,073 brahmins, 8,409 cultivators, 4,613 Mohammedans, 466 mahars, and 663 mangs. Eighty-two castes, it appears from Mr. Munger's statement, are represented in this one place; "eighty-two kinds of people," he says, "are needed to meet the wants of this community." The friends of missions will be anxious to know what provision has been made to declare the way of salvation to the tens of thousands in

Satara city, and the hundreds of thousands in Satara territory. Let us hear Mr. Munger on this subject.

Preaching.

We have three preaching places, which I will call the city chapel, the school chapel, and the home chapel. The two first are in the city, and situated in the midst of a large population. The home chapel is a mile from the city, and near a point from which six roads diverge, that are much crowded with travel. These chapels had been occupied, on the Sabbath, by congregations supplied chiefly from the schools of the mission. But consonantly with the plan of labor which has been adopted in our missions in India, these schools had been disbanded previous to our coming here. We had chapels, therefore, but no congregations. The city was full of people, and they had need of the gospel. But how should we persuade them to listen to its call? This question caused us much anxiety. It led us to the Captain of our salvation, in whose name we set up our banner.

We have generally had good congregations, far exceeding in number and apparent interest all that we had asked or hoped for. Many ministers in America, indeed, preach to smaller audiences; for I have frequently seen persons gather in groups about the doors and windows, and stand upon the ways, to listen to the words of the preacher.

Another paragraph will throw additional light upon the plans of Mr. Munger.

We have had preaching Tuesdays and Fridays in the school-chapel. The congregations have greatly varied in numbers, character and interest. Many present have come for the purpose of discussion, an opportunity for which was given at the end of the regular service of singing, prayer and preaching. The interest in these meetings has been sometimes very great. The opposition has also been great. The most violent and insolent opposers were young men from the school of the Free Church mission.

These meetings served to bring several of the young men of this school, and of the government school, to my study for inquiry and instruction. For a time it appeared that the Lord was blessing his word; and we were greatly gladdened and encouraged. The interest continued, indeed, up to the time of our entering upon the labors of itineracy; and the meetings have not been since resumed. We intend to commence them again in

June; and we hope that God has a blessing for Satara.

Native Helpers.

As Mr. Munger has no missionary associate at the present time, it will be interesting to learn what kind of native agency he is employing. This is what he says :

Dajeeba and Raghoba have been employed in going to the villages in the vicinity of Satara, for the purpose of witnessing to the truth of salvation by Jesus, and in getting audience for the word of life with the people of the city and the camp. They find many opportunities for replying to inquiries, and for relating their own Christian experience, in favorable circumstances. With more knowledge and more grace, their sphere of influence and usefulness will enlarge. They have gladdened and helped me in this good work; and I have labored to prepare them in mind and spirit for more abundant and hopeful labors. With this object in view, I occupied for some five months an hour of each morning, save the Sabbath, in the exposition of Romans and a part of the parables. The exercise was one of much profit to them and to some others.

Inquirers.

Mr. Munger is not cheered by such results as he would be glad to see; still he is not wholly without encouragement.

When we came here, there were four or five persons whom Mr. Wood had regarded as disposed to become acquainted with the way of salvation. Two of these came to me on our first Sabbath here, and urged their right to be admitted to the privileges of the church. They repeated their visits for a little time; but they have now returned to their old ways. For another we have much hope that he will see Jesus in his glory. A fourth has been here once or twice. He only thinks of Christianity as profitable for the life that now is. The fifth is a blind man. He is a religious mendicant. His home is in Northern India. He can walk the streets only by the aid of a child, for which he must pay. He attended preaching regularly on the Sabbath; and daily for some time he listened to the Word in my study. He said he loved Jesus, and repeatedly asked for baptism. Now, however, Satan has blinded his mind. He says, "If Jesus Christ be the Savior of men, let him give

me eyes; let him give me money." These things try us. They bring tears to our eyes, and sorrow to our hearts. Poor man! He was near the kingdom of God.

Several persons in our household were led at one time to make earnest inquiry about their salvation. They were interested in hearing the expositions of which I spoke, and the preaching of the Word. They listened, and often they could not conceal their tears. Two of these persons, we believe, have been born again. The rest seem to be blinded; and yet we do not cease to hope that they will become wise, and make the acquisition of the one thing needful.

Two persons from the mahar caste have been received into Christian fellowship. The present number of communicants is supposed to be six. None of them, however, can be considered as strictly belonging to the people of Satara. "No inroad in the way of conversions," Mr. Munger says, "has yet been made upon the ranks of the Prince of darkness in this benighted city."

AHMEDNUGGUR.

REPORT FROM THE FIRST CHURCH.

Events of the Year.

THE pastor of the First Church at Ahmednuggur has sent to the Missionary House his report for 1855. In December 1854, it will be remembered, the native Christians under the care of the Ahmednuggur station became "two bands." On the 1st of January following, therefore, the membership of the First Church consisted of seventy-five men and forty-three women. To this number nine were added by profession during 1855. At the close of the year, however, only eighty-seven remained in good standing, thirty-five having been dismissed to form new churches, &c., two having died, and three having been excommunicated.

Besides the excommunications, there have been four suspensions. The necessity of so much discipline has been a severe trial to many. In fact, a day was set apart for humiliation and supplication, in view of the Lord's dealings with his people. The pastor of the church, however, looks with a hopeful eye to the result of this sifting process. "We rejoice," he says, "that God has cast the old leaven out of the church, and cut off the withered branches, that they may not retard the growth of the good branches, and pruned the fruit-bearing branches that they may bring forth more fruit. We hope, therefore, that the church will grow in faith and virtue, and

become very fruitful. We also cherish the hope that most of those who have been excommunicated and suspended, will become truly penitent, and, being well rooted in Christ, may walk in newness of life."

At the beginning of 1855 the number of baptized children amounted to 167; and six received baptism during the year. But the parents of fifty-seven now belong to other churches; five have made a personal profession of their faith in Christ; and two have died.

The pastor of this mother church (Harripunt) is permitted to rejoice, not only in the increase of his own flock, but in the additions which have been made to the brethren who have gone out from it. "In this way," he says, "by the addition of new members to this church, and by the formation of new churches from it, as also by the addition of new members to them, we hope that the church of Christ will be greatly enlarged."

Routine of Labor.

The reader will doubtless be glad to learn how this native brother spends his time. The subjoined extract from his report will prove that he is "not slothful in business." In describing his duties as a fellow-laborer of the mission, he says: "Every Sabbath, when Mr. Ballantine has been at home, I have preached once during the day; and when he has not been here, I have preached twice. Every Friday afternoon a prayer-meeting is held; and we have a morning prayer-meeting on the first Monday of the month. In conducting these services, Ramkrishnapunt and I have alternated. I have also performed occasional religious services, such as attending funerals, &c. I have visited the members of my church, as occasion required, many times reading the Scriptures and praying with them. I have instructed candidates for church membership in the doctrines of Christianity, both on the Sabbath and on other days, and have repeatedly examined them to see whether they were prepared to be received into the church. Some persons are ready to be received at this time. And I have given instruction to others, besides church members and candidates. On the Sabbaths when I have not been obliged to preach in the afternoon, I have gone into the jail sometimes, and preached to the prisoners. On four days in the week, when not otherwise engaged, I have gone into the town, and preached to the hearers I could find. Almost every day I have the opportunity of giving religious instruction to brahmins, Mussulmans and others, who come to my house for religious discussion. By means of the instruction thus given, many are convinced that the Christian religion is divine; and some have determined to become Christians."

But this is not all. He renders more or less

assistance in the educational department. "When Mrs. Ballantine has been at home," he writes, "I have gone into the girls' school twice a week, and taught them two hours each time. When Mrs. Ballantine has been absent I have gone into the school daily, and superintended it, examining and teaching the girls. I have also had a day for hearing their compositions once in two weeks, that the girls may learn how to write correctly. This occupies me two days at each time." This part of the report closes with the following statement: "Besides these things, I do whatever the mission requires me to do." Our churches should be grateful for such "fellow-workers unto the kingdom of God."

REPORT FROM THE SECOND CHURCH.

The Membership.

At the opening of 1855, the church under the care of Ramkrishnapunt had twelve members. Six have since joined it by profession, all of them Mahars; and two have been dismissed to the Satara church. None have exposed themselves to severe disciplinary measures. The present number of communicants, therefore, is sixteen; and there are twelve baptized children.

The following extract from the report may be read in this place: "The conduct of the members of the church, the past year, has been very good. With the exception of the private admonition of one brother, there has been no call for discipline or rebuke. We give hearty thanks to God that this little church has been preserved from all harm, both in body and spirit, and that it has even been increased!"

Prospect of Enlargement.

Ramkrishnapunt has not regarded the prospects of his little flock, in the matter of accessions, as particularly encouraging. "As the original membership was very small," he says, "there are very few now remaining in our families, or connected therewith by relationship, who are likely to embrace Christianity in consequence of the influence of Christian relatives, and of living in circumstances to hear the truth regularly. Hence we must look to others beyond this circle for the increase of our numbers. And inasmuch as we have hitherto seen very few who have become Christians, without enjoying constant opportunities for hearing the truth and uninterrupted intercourse with Christians, we have had very little hope of further increase the coming year." But the thoughts of the Holy One of Israel are not as our thoughts; and this native brother is learning that there is nothing too hard for the God of missions. "In this moment of discouragement," says Ramkrishnapunt, "we have grounds

for hope. Four young men, of whom one was formerly a student in the mission seminary, and three are now students in the government English school, have asked to be baptized and received into the church. With several others, they were formerly accustomed to come to us for religious discussion; and more recently they have come to us every day for religious conversation and scriptural instruction and prayer. This had proceeded for a month and more, when their parents began to persecute them; and, because they did not obey their injunction not to come to see us, one was beaten, two were put in confinement, and all were obliged to endure various annoyances. Two are now utterly prevented from visiting us; and they are not allowed to read any Christian book at their homes. Notwithstanding these annoyances and acts of persecution, all appear to be firm in their purpose to become Christians; and they are anxious to be freed from the obstacles placed in their way by their parents, and find refuge in some place where they can study the Scriptures and follow the dictates of conscience." The ground of our native brother's hopefulness will appear more fully from another extract. "Besides these four persons," he writes, "four or five other young men are in the habit of studying the Scriptures, and searching after the truth together. Some of these come often to us, and discuss the subject of religion; and they are accustomed to pray in private. They encourage and excite each other to farther inquiries in regard to the Christian Scriptures. Some of them have not yet declared their views openly; nor have they made known their wish to become Christians. Still we hope some of these too will in time embrace Christianity. We have felt the great importance of meeting with such persons, and giving them instruction, and exhorting them to do what is right."

Labors.

The duties of the two pastors at Ahmednuggur are very much alike. The reader will be pleased, however, to hear Ramkrishnapunt's account of his labors. It is as follows: "In regard to my work as a pastor, I would say that generally I preach once on the Sabbath; and when Mr. Ballantine is absent from home, or when on any account he is unable to preach for me, I preach twice. We have religious services every Friday afternoon, in which the two churches unite; and so also on the first Monday of every month. On these occasions, Harripunt and I alternate in conducting the service. There are other pastoral duties which I have performed, such as visiting the members of the church at their houses as occasion required, and instructing them in their duties, and teaching candidates for church-membership the doctrines of Christianity.

We have two meetings every month for the social improvement of the members of our churches. These we have carried on regularly, considering them a part of our pastoral duties. Besides these labors, I have been accustomed to go out to a stated place in the city the first four days in every week, in the afternoon, and give instruction to the people passing by. Generally thirty or forty persons have assembled on these occasions; and sometimes there have been sixty or seventy, and even more. Among those accustomed to meet us at such times and converse with us, we have rarely found a man who appeared sincerely desirous to know the truth. For the most part, they would talk with us merely to mock at us and annoy us, or to find some amusement for themselves, or to show their own shrewdness of intellect. Still even in these conversations we think there have been a few who have been impressed with the truth of Christianity. And in view of this experience, although we have seen very little fruit of our efforts in giving this instruction, we continue to think that this kind of labor should be carried on, according as we find leisure for it."

The rest of his time, this native brother says, is devoted to study, or spent in other missionary work. It must be apparent to all, therefore, that the Ahmednuggur station has acted wisely in committing the pastoral care of its two churches to such fellow-laborers. Will not Christians in this country remember them in their supplications?

LETTERS FROM MR. BALLANTINE.

Preaching Tours.

ON the 15th of March, Mr. Ballantine wrote a letter, in which he gave a brief sketch of his labors in the districts around Ahmednuggur. A part of this communication will be read with satisfaction.

We have just finished our series of tours for the cold season, and shall now be confined to our station for several months, by the heat till June, and then by the rains till October. I have made seven preaching excursions since the first of November; and I have been absent from home seventy-three days. I have visited seventy-three villages, all within forty miles of this place. On four of my tours, occupying fifty-six days, I was accompanied by my family; and great numbers of women were addressed by Mrs. Ballantine and the native assistants who accompanied us. On the last tour, which occupied three weeks, we visited eighteen villages; and according to our calculations one thousand two hundred and fifty women came to hear Mrs. Bal-

lantine speak of the way of salvation through Christ. Many of them exhibited great interest in the truth presented. Many were even deeply affected, when they heard the account of the sufferings of Christ on the cross. They almost universally acknowledged the truth of what was said; and very often the question was asked, "When will you come to tell us of these things again?" This was the case, to a great extent, on the previous tours also. I have never met with more readiness to hear, and more desire to know the truths of Christianity, than I have found on these tours; and I feel much encouraged in view of the experience of these past few months. The native assistants who accompanied us, Vishnooput and Bhagooba, were always active and anxious to work; and their aid, both in collecting audiences, and in addressing them, was most valuable.

Opposition.

The report of the Second Church at Ahmednuggur may have prepared the readers of the *Herald* for further developments, showing the strength of the opposition which is felt to certain tendencies among the educated young men of that city. Such a narrative as follows, however, can hardly have been expected. Under date of March 29, Mr. Ballantine says :

Two of the four persons mentioned in Ramkrishnapunt's report, as having desired baptism, came to us Monday afternoon, determined to abandon Hindooism, and embrace Christianity. One, named Luxumon, attends the government English school, a very bright and intelligent person, whose father is quite wealthy, and also very intelligent. The other was long a member of our mission seminary, and is considerably older. Their coming out as Christians has stirred up their own (weaver) caste very much; and from various causes the excitement spread, until all classes and castes seemed to be infuriated against us. On Tuesday morning the Deputy Magistrate called at my house, having heard that a tumultuous crowd had assembled; and, after interrogating the young men as to their wishes, he decided that they were to be allowed to go where they pleased. He ordered the crowd, therefore, to be dispersed. The friends of the young men were coming constantly to converse with them, endeavoring to persuade them to return home; but they refused to go. Their mothers came, and pleaded with them, crying bitterly, and threatening to

kill themselves, if their sons did not go with them. Both remained firm during this trial, however, telling their mothers that they did not wish to go home, that they designed to become Christians. We supposed that after the decision of the magistrate there would be no farther trouble, and that the community would settle down and become quiet, as they had done in former cases of the kind.

But on Wednesday afternoon, as I was conversing with the relatives of the young men, all at once a mob rushed into my yard, and with violent knocks burst open the door of my house, which I had just locked to prevent their entrance, and then, in company with the friends who were in the house, (with whom it was evidently a preconcerted plan,) they took Luxumon by force, and carried him away. The other young man remained. Luxumon cried out to us to rescue him; but we could do nothing in the face of such a mob. We could only beseech the Savior to watch over this tender lamb. On Thursday afternoon the police superintendent sent for us, and ordered Luxumon to be brought before him. His friends took him thither, where the police superintendent asked him where he wished to go. He said that he believed the Christian religion to be true, and wished to embrace it; but that, if he could be allowed to read the Bible and go to church on the Sabbath, he would prefer to stay with his parents. The police superintendent then said that he should be allowed to read the Bible, and attend church on the Sabbath; and that if any one annoyed him in any way, or refused him these privileges, he should let the magistrate know it, and he would be protected. We rejoiced in this decision. It was just what we wanted; for it was only because he was prevented from reading Christian books, and from having any intercourse with Christians, that he desired to leave his parents, in the first instance, and come to us. His noble confession of his faith before so many witnesses elicited the admiration of all. Indeed, his face shone when he made it, as though lighted up with unwonted spiritual influence.

The other young man was then sent for; and he expressed his decided wish not to go home to his friends; but the police superintendent, apparently from a desire to please the people and calm their excited feelings, gave what I regard as an unjust and illegal order, that he should go to his home with his mother; but he threatened the people that if any persons

annoyed him, or endeavored to do him any injury, they should be punished very severely; and he made an order that the young man should appear before him the next morning, and inform him if any annoyance had been suffered by him. He also threatened the people with severe punishment, if they annoyed the Christians while going about the streets; and after numerous injunctions of a similar character he dismissed the crowd.

The Cause.

In explanation of the cause of all this excitement, Mr. Ballantine makes the following statement :

The fact that the truth is evidently making progress among the well educated young men, belonging to the best families in the place, is probably the reason for the great excitement now prevailing. People see that they are utterly powerless against the truth, and are anxious that we should leave the city, fearing the influence of the truth upon those who come into contact with us. I learn that the natives are thinking of sending a petition to the government to exclude us from the city entirely; while others are threatening to beat us, or our native assistants, if we go about the streets. Even in this time of excitement, however, persons are constantly coming to us, and manifesting their regard for us, as also their desire to know more of the truth. May God prosper his own cause here, causing the truth to reach the hearts of men of all classes, even though the consequence be great personal danger to ourselves!

The latest Intelligence.

In a subsequent letter, Mr. Ballantine continued the history of this interesting movement to the 11th of April. His language is as follows :

The young men who were sent back to their relatives, have visited us several times since I wrote you; and they appear quite firm in their determination to become Christians. The younger one has much more liberty than the other; as his father, being a wealthy and intelligent man, is much more liberal in feeling than natives usually are. This young man came to the chapel last Sabbath, both morning and evening, and has spent a portion of every day with us for a week past. Some of his friends have endeavored to tempt him by sensual pleasures to forsake Christianity; but he remains firm, and seems really to love the Savior.

The other young man has been severely threatened, and placed in very trying circumstances, insomuch that we have advised him to make known his case to the magistrate, and seek his protection. These trials have been very severe to persons constituted as the Hindoos are; but we trust that He who has sent the trials, will provide a way of escape. Should they both continue firm, as we trust they will, their Christian character will be much stronger in consequence. We have been surprised to see the boldness which they have exhibited hitherto; and we feel that God is preparing the way for a church in this city, that shall consist of members well disciplined, and fitted for labor and the endurance of trial in the cause of Christ. Other young men who have been inquiring as to their duty for some time, have become more bold by reason of the trials which they have seen these young men undergo, and are now speaking openly for Christ. We have long been praying that the truth might pervade the streets and alleys of this city, and enter many a house and many a heart; and God is now answering our prayers. Quite a number of persons of different castes, mostly young men, are now thinking in earnest of the salvation of their souls.

The latest information received at the Missionary House was communicated under date of April 12. On that day the following paragraph was written :

The elder of the two young men left his friends yesterday, and came to us again. They abused and threatened him so much, that he thought he could not stay with them any longer. They abused him because he declared his determination to become a Christian; and when they threatened to injure him, he told them that, even though they should kill him, he was determined to embrace Christianity. He will probably be baptized soon. I do not anticipate any trouble now on his account, as his friends have found out that his decision is made, and that all their threats, uttered when he was completely in their power, and all their efforts to turn him away from the faith, were of no avail. They feel that if they should endeavor to take him away by force, he would soon come back to us, as his heart is evidently with us. We praise the Lord for the firmness and courage he has given to this young man; and we rejoice over him as one snatched out of the jaws of the lion.

Seroor.

LETTER FROM MR. BISSELL, MARCH 17,
1856.

It is the object of this communication to give brief notices of several preaching tours made in the villages around Seroor. "Having been blessed with uninterrupted health," Mr. Bissell writes, "I have been able to spend the greater part of the last four months in this kind of labor." After the first month, his family accompanied him.

In November, Mr. Bissell went with two or three native helpers to Punderpoor, which lies a hundred miles south-east of Seroor, and is a very "holy" place in the estimation of Hindoos. A colporter who had been there with books, had met several persons, in the villages on the way and at Punderpoor, who were desirous of knowing more of the truth. "Some of these," says our missionary brother, "I met; and I had the pleasure of instructing them. In some sixty villages, going and returning, we preached Christ to those who seldom, if ever, hear his name. We were at Punderpoor at the time of the pilgrimage; and many thousand people, were there from all parts of India within five or six hundred miles. If any one is anxious to preach the gospel where Christ has not been named, that he may not build on another man's foundation, here is a place for him."

Encouragement in the Villages.

A second excursion was made in December to the villages lying north of Seroor. "This was ground," Mr. Ballantine says, "which I had never traversed before; and, with the exception of a few places, I found less interest here than in other directions. Since Mr. Hazen left Sernor, no missionary had been through these villages; and seldom has a native preacher gone to any of them. Yet there are some places which I look upon with hope."

The January tour was made to the large village of Kolgaw, in respect to which we have the following report: "This is at present the place of chief interest in the Seroor field. It has four heads of families belonging to the church; and the wife of one of them is also a member. In other villages near it there are inquirers; and if I had a good catechist or pastor to put in charge of it, I think a church might properly be organized at once." From Kolgaw Mr. Bissell went southward, returning through Paragaw, Chimble, Nirvi, &c., where he found "most interesting hearers among the mahars and mangs." "I have much hope," he says, "respecting them."

In February, Mr. Bissell went to Chambhar-

gondi, which lies to the south-east of Seroor, and has a population of eleven thousand. "In former days," he writes, "missionaries have been very ill treated here; so that it was hardly safe to go into the town to preach. We spent two days in the place, however, and had abundant opportunity to declare the truth; and there was no greater opposition than we have met elsewhere. Indeed, the people of the town, especially the women, seemed very accessible. Some two hundred and fifty of the latter came in companies of twenty to fifty, many of them to the tent, to hear the truth." Taking a southwesterly course, our missionary brother came to Tallegaw, another large place. He was greatly interested in the mahars whom he found there. They seemed ready and anxious to hear the Word. And this was true of other villages.

Neglected Fields.

From the foregoing statements it may be inferred that the wants of this extensive region are better supplied than they really are. It is necessary, therefore, to keep in mind such facts as are stated in the following extract: "Notwithstanding I was able to be out so much this season," Mr. Bissell adds, "large portions of the field remain unvisited; as, for example, the part lying between the Pouna road and the Ghordnadi river, west of Seroor. I should say with shame that I have never yet been in that direction at all, did I not know that it is impossible for me to visit all parts of this field in one year." The number of services held in the different villages should also be taken into the account. Hence the significance of another portion of this letter, which is as follows: "In most of the places visited this year we spent but one day, and had but one or two interviews with the people. Some may ask, Why do you not spend a week in a place, and try to make an impression that shall be lasting? I would reply, There are scores of places to which we would be glad to spend a week; but there are scores more in which we feel that we must spend at least one day; and so we hasten on. We are 'in a strait betwixt two,' not knowing whether we should spend more time in those places already visited, or, neglecting these somewhat, should go to those which we have never yet seen."

It will add to our sorrow, after perusing these statements, to read such sentences as the following: "In many places the Lord seems to have opened the hearts of the people to receive the truth; and if they could hear it from month to month, or week to week, I cannot doubt that we should speedily be rejoicing over many souls born into the kingdom. I never before understood what an encouraging field this is, and what are its capacities for cultivation."

Nestorians.

LETTER FROM MR. STODDARD, FEBRUARY 29, 1856.

A most gratifying change has taken place in the correspondence of this mission. "During the past few months," Mr. Stoddard says, "we have written you in rather a desponding strain, the pious Nestorians having been in a cold, lifeless state, and the hostility of the Persian government embarrassing us in our labors. But, blessed be God! light has broken in upon us, and our hearts are again filled with thanksgiving and the voice of melody. For some time the Holy Spirit has seemed to be hovering over our field; and now we have unmistakable and blessed evidences of his presence." This letter is devoted almost exclusively to the work, which the Lord appears to be doing in this interesting field.

Revivals in two Villages.

The first signs of a day of blessing and mercy were seen at Wazirawa, where Priest Sayad, a devotedly pious young man, has felt intense solicitude for his people. The meetings have been growing in interest and solemnity till the present time; and it is hoped that some have been born again. Passing to another village, Mr. Stoddard proceeds as follows:

At our monthly concert, the early part of this month, when our native helpers were assembled from their different villages as usual, the subject of personal labor for the salvation of souls was urged upon their attention. On Thursday of the same week, we received the following note from the village of Aliawa, signed by Priest Werda, Eshoo and Hoormezd: "Beloved guides, Mr. Perkins, Mr. Stoddard and Mr. Cochran! We wish to give you very joyful intelligence from our village. On our first return, each one of us conversed with some individuals. We saw that they were very thoughtful. We afterwards got together alone, and prayed that God would bless us. While we were praying, we saw a boy from the village school come in, the son of Priest Shimon, who was full of play. As he stood by us, we said to him, 'Sit down;' and he sat down. After a little time, we saw that he was weeping with a loud voice. We conversed with him, and he replied, 'I am lost, lost.' In the evening we invited some persons to come to us. While we were praying, there was a loud voice of weeping, so that the voice of the preacher could not be heard. There were twelve persons present; and

our speaking continued perhaps more than two hours. Then we told them that they might come early in the morning, and there would be prayer. They came; and there was again a delightful season, similar to that of the evening. We beg that in your prayers you will remember us, so weak and unworthy, that God may help us and also these poor souls. Perhaps God will visit us. Also, if you please, tell the boys of the seminary to remember us."

Since the date of this note, several of our number have visited Aliawa, and found a little company of inquirers, to whom we preached the glad tidings of a crucified Savior. But the religious interest has since been materially checked. The drunken Bishop, Mar Gabriel, visited the village, and told the people that they had better become Mussulmans than listen to us, collecting money forcibly from the Nestorians, and reveling in his cups on the Sabbath day. The priest of the village, Priest Shimon, is also laboring to destroy all evangelical influence. Yet we trust the seed sown will spring up to life eternal.

Seminary at Seir.

It is in the two seminaries, however, that the manifestations of divine grace have been most conspicuous. Of the institution at Seir, Mr. Stoddard speaks as an eye-witness.

It is now just a week since the first marked appearances of interest were noticed at Seir. While conducting prayers with the pupils on Thursday evening, February 21, I was affected by seeing several of them in tears, and mentioned the fact at our English prayer meeting as one full of encouragement to us. On leaving the meeting, and going about in the seminary rooms, I found there was a general awakening. The voice of weeping and prayer was heard on every side; and the prayer closets were filled to a late hour by those who were pleading for mercy.

On Friday morning, the pupils were deeply and very generally affected. When Mr. Rhea met them at morning prayers, it was difficult for them to restrain their feelings; and our brother was quite overcome by their tears and sobs. We endeavored to go on with our usual recitations, but the feeling was such that this was difficult for both teachers and pupils. One of our native teachers, after hearing a part of his usual recitation in geography was so affected

that he could not proceed, and, dropping his book, sat and wept and prayed with his pupils. Such scenes have occurred several times during the week. The solemnity was much deepened by the distressing illness of the seminary cook. A few days ago he was in good health; but that very morning he had a hemorrhage from his lungs, which brought him down at once to the gates of death. This sudden and alarming prostration was a voice which preached loudly to all on our premises to be ready for eternity, and especially as the poor man was himself unprepared to die. Saturday, the Sabbath, and Monday, were days of great solemnity; and we were occupied nearly every leisure moment in conversing with those who crowded around us. The pious seemed hardly less affected, and in some cases more deeply moved, than those who had no hope in Christ. It was very touching to our feelings to see some of the pupils looking in upon the suffering man, and then stealing away to pray; while others, who could not bear to have him die in his sins, sat by his side, and endeavored to point him to the Lamb of God.

On Monday evening, after a day of severe suffering, he breathed his last, just as the bell was ringing for prayers. Our meeting that evening was one of the most solemn we have ever witnessed; and we thought it advisable to spend the whole of the next day, in connection with the funeral, in religious exercises. The effect seemed to be happy; and the interest was rather increased than diminished. John from Geog Tapa, and Priest Sayad from Wazirawa, were with us during the day, and spent the night here. Their feelings were very much subdued. As they were about leaving, I asked John what he thought of the state of the pupils. His reply was, "I know nothing about it. I have paid no attention to any body else since I came. I know only that I myself am in a wretched state of departure from God." He made a very affecting address at the funeral. Priest Sayad, on being called on to pray in a little meeting, was so borne down with a sense of his sins and his responsibility for his village, that for some minutes he could only sob and falter out a few broken sentences. When these two helpers left, they came into the school, and asked an interest in our prayers. The pupils all rose to their feet, thus assuring them that they would bear their request to the mercy-seat. We hope to hear good news from these villages.

The following Thursday, which was observed so extensively as a day of fasting and prayer for colleges, was characterized by great solemnity. As to the fruits of this delightful work, Mr. Stoddard makes the following judicious remarks :

As but one week has elapsed since the first marked interest in the seminary, it would be in a high degree presumptuous to speak of results. It may be stated, however, that few in the school have remained entirely unaffected. Of our forty pupils, eight only have been regarded as giving decided evidence of piety, a smaller number than we have had for ten years before. These have all seemed to feel deeply humbled, and to have found their way, with weeping and mourning, to the cross of Christ. A score of others have also been powerfully wrought upon, and have cried out in bitterness of spirit, "What shall we do to be saved?" It has been a most solemn duty, as well as a most delightful privilege, to guide these lost sinners to our almighty and merciful Savior.

There are indications of an awakened interest in the truths of the gospel in the village of Seir.

The Female Seminary.

The recent history of this institution is given in the following note of Mr. Perkins, addressed to Mr. Stoddard.

On the 20th instant I went to the city, as I usually do once a week, to sing an hour with the girls of the female seminary. I found to my surprise and great joy, on meeting Miss Fisk and Miss Rice, that a delightful work of grace had commenced among their pupils. We sung two or three hymns, but the singing was interrupted more or less by audible sobs; and there were such an impressive solemnity, and such depth of feeling visible in the school, that I spent the remaining part of the hour in addressing the pupils on the great subject of salvation; and two Nestorian priests who were present, led in prayer. The appearance of the school I thought quite as interesting as I have ever known it at the commencement of a revival. Miss Fisk and Miss Rice informed me that a deep solemnity had pervaded it since the previous Sabbath; that more or less interest had been apparent on several of the preceding Sabbaths; but that it had seemed to diminish during the occupations of the week. Now, however, it had deepened with each successive day during that week, and they strongly

hoped that God had a rich blessing in store for their precious charge. Yesterday I spent at the city, to attend the exercises connected with the observance of the fast for colleges. I found that the religious interest in the female seminary had advanced during the previous eight days; that it had now become quite general throughout the school, and was very deep in many individual cases. An unusual solemnity seemed to pervade the mission premises at the city on this occasion; and many from abroad, who attended the meetings, were apparently affected during the religious services.

The following extract, from the pen of Mr. Stoddard, continues the narrative to the date of his letter.

One of the teachers of the female seminary, from whom I requested information as to the state of the pupils, wrote me last evening that it was almost impossible to comply with my request, without seeming to neglect some one who was earnestly asking for the bread of life. She says that the school continues in a deeply interesting state, and that they had never sweeter assurance that the Lord was working there. Those who had previously given evidence of piety, are without exception deeply affected, praying and longing for the salvation of their companions, while they bitterly mourn over their own sins and departure from the Lord. A large proportion of those who were not pious at the commencement of the term, appear to be seeking in earnest the narrow way. It is believed that some of them have come to the Savior; and others appear to be not far from the kingdom. The remark is added, in regard to those who came in from abroad to attend the services yesterday, "I have not seen such a desire to hear for years, nor so much tenderness when the truth was presented."

Diarbekir.

ANNUAL REPORT.

OUR brethren at Diarbekir commence their review of the year by the following announcement: "Mr. Walker and Baron Tomas have been enabled to preach the Word twice every Sabbath day, and every Wednesday and Friday evening, besides conducting the monthly concert, the church meeting every second Monday evening of each month, and a Sabbath service in Cutturbul the greater part of the time." This is certainly an interesting fact.

Various Services.

The routine of labor at this station will appear more clearly from the subjoined extract:

In our Diarbekir place of worship there are four services on the Sabbath. One hour after sunrise, about fifty persons assemble for prayer and praise. This meeting is conducted by teachers Hargop and Muggerditch. The latter has been reading his translation of Doddridge's Rise and Progress from Armenian to Turkish. Hargop, after having read Goodell's Notes on Matthew, and a volume of sermons printed in Turkish, has commenced reading discourses of his own on various passages of Scripture. We consider him a promising candidate for the ministry.

The second meeting is at "the noon cry." As we have no bells, and few of the people have clocks or watches, we make our appointments so that the cries from the minarets may serve as guides to the time of meeting. Mr. Walker or Baron Tomas preach at this time to about two hundred persons, who listen more attentively than most American congregations. At the ninth hour, or three hours before sundown, Baron Tomas meets a very interesting Bible class, sixty or eighty of the most intelligent Protestants being present. At the tenth hour the last preaching service is held; and it is attended usually by a hundred or a hundred and fifty persons. The Wednesday and Friday evening meetings occur one hour after sunset in winter, and one hour before sunset in summer, from forty to seventy persons attending them. On these occasions we often see strangers. As our place of assembly is near a khan and near the markets, persons who have come to Diarbekir from abroad frequently find their way thither; and though they come out of curiosity, wishing to see or hear more of this way which is every where spoken against, they often go away convinced that the truth is with us. The monthly concert has been well attended; and much more has been contributed than in previous years. Mrs. Walker has continued her Wednesday afternoon meeting for the female part of the congregation, when not prevented by sickness. There have usually been from twenty to forty women present, who, as we have reason to believe, have been both interested and profited.

As the fruit of these labors, the report states, "a few persons give some evidence that they

have been born of the Spirit." Seven have been admitted to the fellowship of the church.

Schools.

The boys' school continues to prosper, and is a valuable auxiliary, not only because the scholars are taught to read, and are themselves brought under the influence of a pious teacher, but also because many, being from non-protestant families, carry the truth to those who never come to hear it. The girls' school has diminished somewhat during the year.

Dr. Nutting's Labors.

Passing to another department of the missionary work at Diarbekir, we have the following report:

The medical practice of Dr. Nutting has been continued, as has been written in former letters. About thirteen hundred and fifty different patients have been treated in the dispensary, and three hundred and fifty visited at their houses, during the year. Though there has been no preaching in the dispensary, in connection with our medical labors, the truth has not unfrequently been brought to bear upon the minds of Armenians, Syrians, Catholics, and Moslems; and we trust that a lasting impression has been made in its favor. Dr. Nutting hopes that his assistant (Garabet) will not only become a good physician, but a valuable helper in our missionary work. On Saturday evenings, for two or three months, Dr. Nutting has instructed a class of young men in singing; and we are happy to say that they have made encouraging progress.

Out-Stations.

It only remains to speak of the labor performed in other places. On this branch of the work the brethren say:

Nothing of particular interest has occurred at Hinee. Owing to the efforts of our English Consul, the Protestants there have suffered less persecution than in former days. Baron Stepan continues his labors as preacher and teacher; and, although his congregation and school are small, we trust his efforts will not be in vain in the Lord. We rejoice that there are some there who think that they have been truly converted; and we hope at no distant day a church may be organized. Baron Stepan has completed his Koordish translation of the four Gospels; and

Matthew is being printed in Constantinople. He will continue the translation, as fast as his time and strength will permit. A school of ten has been taught in Cutterbul by one of the members of our church.

Our faithful Deacon Shimas has been laboring as a colporter, for a few weeks, in Mardin and in the villages round about. Though he meets with much opposition, he is encouraged to hope that some are beginning to feel that they are groping in darkness, and need the light.

Trebizond.

LETTER FROM MR. POWERS, APRIL 16,
1856.

THE facts communicated in this letter are valuable, as showing how easy it is for God to turn the counsels of the crafty against them. No device can prosper, if it bears the stamp of his reprobation.

A Wedding deferred.

A week ago to-day I started for a village, some ten miles distant, to solemnize a marriage between a Protestant and a girl who had not yet separated from the Armenian church. But I had not proceeded far, when I was met by a messenger who informed me that the wedding was deferred, on account of some interference of the priest. It seems that he had had much discussion with the Protestants of the village, on various points of difference between them, and particularly in respect to fasting, the adoration of the cross, and the sacrifice of the mass, he maintaining that there was authority for these rites in the New Testament, though he himself, being an unlearned man, could not point it out. His superiors in the city could do so, however; and he insisted on their going thither, and having a public discussion between the Armenian ecclesiastics and the Protestants, and that unless the latter could show that their way was right, they should not have the girl.

Accordingly, the priest and two men, one on behalf of each of the parties to be married, came to the city next day, and proposed to the Armenian Bishop, who is reputed to be a learned man, and has spent some time in Paris and other European cities, that a public discussion should be held on the three points above named. The Bishop expressed his ready assent to this, and challenged the Prot-

estants to a discussion. "But," said he, "you cannot get them to engage in a discussion. There is not one of them that will dare to come here and defend Protestantism before me!" This challenge was accepted on the part of the Protestants by our native helper, H., who is abundantly qualified for such a task. In the course of the day, while arrangements were being made for the discussion, the Bishop objected to my taking any part in it, on the ground that I was a Frank! H. well knowing what foul play these ecclesiastics often resort to, very wisely addressed a note to the Bishop in the evening, requesting him to signify his invitation of the Protestants in writing. The Bishop replied that, so far from inviting them in writing, he did not invite them at all; and that he had nothing to do with them.

The Issue.

Mr. Powers continues his narrative in the following language:

The villagers, on being informed of this, went to the city priest, who was expected to assist in the discussion, and demanded an explanation. The priest re-affirmed the Bishop's readiness to discuss; and in his name, but on his own responsibility, he wrote an invitation to the Protestants. With this in his hand, H. and a few other Protestants went to the Bishop, whom they found at church; but, to their great surprise, he denied having invited them, or having any wish to hold a discussion with them or even see them. H. showed him the note he had received; but the Bishop denied having written it, or known any thing about it, (which was probably true.) Seizing it from the hand of H., he absolutely refused to give it up; whereupon some angry words passed between the parties. The Bishop refused to discuss with H., on the ground that he was a weak, ignorant man. Another pious and intelligent Protestant, and an excellent scholar, who accompanied H., the Bishop called a "stupid fellow," and bade him be off, and attend to his own business. The Protestants now all rose to depart; but the Bishop caught hold of H.'s coat, and would not let him go! More sharp words followed, in which the Protestants paid the Bishop back in his own coin of abusive language. This I regret, though it must be allowed that their provocation was very great. By this time the villagers understood the conduct of the Bishop, and the nature of his defence of

the rites of his church, better doubtless than they would have understood a genuine argument; and one of them, who came on behalf of the girl and her friends, cried out, "It is enough; we are now perfectly satisfied. These two days you (the Bishop) have scattered your lies broad-cast. We have nothing more to do with you." Turning on their heels, they all went directly to their village home. This was on Friday afternoon.

Before light the next morning, and without waiting for further permission from the village priest, they were again on their way to the city, with the two parties to be married, where they arrived about breakfast time. Notice was immediately given; and in another hour a respectable audience of Protestants and Armenians was collected in our chapel, when the marriage ceremony was performed, much to the satisfaction of the parties concerned. After the usual congratulations, and taking a cup of coffee, all returned to the village on foot, as they came, accompanied by a member of this church, who regularly conducts religious services at their village on the Sabbath.

The general Effect.

That the reader may better understand the important bearings of this affair, he will need to peruse another paragraph.

The result of this matter is highly favorable to the Protestant cause. The Bishop and his priest have manifestly shown the weakness of their case by absolutely refusing a discussion; and personally they have exceedingly lowered themselves in the estimation of all by their false pretences, unfairness and abuse. The Protestants of the village have been greatly strengthened and confirmed in the truth; and it is confidently hoped that the events of the week will have a happy effect, in leading others to abandon their errors and embrace the truth as it is in Jesus. In the city, the boldness with which the Protestants now dare to confront the Bishop, on the floor of his own church even, contrasts strikingly with the fear and terror with which ten years ago they used to be called before his predecessors, to receive the bastinado, or hear their sentence of imprisonment or exile. It is also a source of satisfaction to us, that we have men in this little church who are capable of defending the doctrines of Protestantism, and with whom even a Paris-taught

Bishop dares not engage in open discussion on the rites of his. Our brotherhood is small in numbers, but not so small in intelligence and moral strength. May our numbers and graces be yet greatly increased!

• Cesarea.

LETTER FROM MR. BALL, MARCH 1, 1856.

The Work advancing.

THE reformation which has begun so auspiciously at Cesarea, is going forward. At the date of this letter, the congregation had risen to one hundred; and our brethren were in not a little perplexity as to the means of accommodating expected additions. The character of the work is revealed by such statements as the following:

On Tuesday evening our helpers visited the family of a relative, who were formerly Protestants; but on account of persecution, they had returned to the old church, with no confidence, however, in its rites. The hours were spent in religious conversation and prayer. After their departure, the oldest brother began to talk with his mother, sister, and younger brother. "We all intend," he said, "to be Protestants in a year or two; but some one of us may die first, and then what will become of that soul?"

After two hours of conversation, weeping and prayer, they resolved to begin a new life on the morrow. To this end they set it apart as a day of fasting and prayer. During the day, another of our helpers visited and conversed with them. A priest's daughter who was present, as well as the family, was melted to tears. "Why does not my father talk like this?" she said; "he is a priest, and reads the gospel." Our brother replied, "The reason is, there is a veil upon his heart, so that he does not understand what he reads." She exclaimed, "May the Lord remove the veil from his heart!"

This priest soon afterward pushed down the mother of this family, because she went into his court for water. When one of our number went to talk with him about such conduct, he was at first very angry; but he relented when he saw that he had exposed himself to punishment. At our Wednesday evening lecture this family were all present. It was a source of much joy to our brethren, but especially to those relatives who had labored and prayed for their conversion. The

older brother is now very zealous in preaching Christ.

At the same lecture some women who had been opposers, were present. One was the wife of a man who had been a Protestant for some months. Another was the wife of a new comer. The latter at first manifested much opposition; and one morning she refused to rise. The former, being a neighbor, told her not to act so. Though she had herself done the same thing, she now saw her folly. She was finally persuaded not to oppose; and in a few days she was even more interested than her husband.

Mr. Ball makes another statement which is exceedingly interesting. It is as follows: "Before the close of the week, a Mo-lem with whom our brethren had often conversed, said to them, 'I have no peace. Our prophet is no prophet, and never wrought a miracle. I wish to go to some place where I can freely confess Christ.' They have since seen him frequently. He remains firm, and declares his willingness, if need be, to shed his blood for the truth. His wife has visited our ladies, and appears very well. We hope that they may profess Christianity here, and live; but this is a very bigoted city, and so we have our fears. May the Lord direct him and us!"

Antab.

LETTER FROM MR. SCHNEIDER, MARCH 8, 1856.

THIS letter contains an animating notice of the missionary work, in its progress and development, at several of the out-stations. The first extract introduces us to a place which is not altogether unknown.

Adyiaman.

We formerly had colporter labor performed at Adyiaman, though somewhat irregularly; but at the end of last year we sent a man to occupy the ground permanently. His letters contain very encouraging accounts, not so much of results, however, as of hopeful signs. A great excitement has been produced. Many have been led to read the Scriptures, and to examine into these new things, to see whether they are so. Some side with the truth, and some against it. Our native brother has many "callers." Some of these come to oppose, dispute and cavil; others, having but just begun to feel a degree of interest in the truth, come for more light; others still are actuated by mere curiosity; and a few desire to have their views confirmed, and

to learn more of the way of salvation. The more influential are particularly opposed. Complaints have even been made to the Governor, though happily not with much effect. A regular plan seems to have been laid by some Armenians to kill our colporter, by intoxicating an unprincipled Mussulman, who was to do the work; but Providence defeated it. He was obliged, however, to abandon the house which he had rented, and take another. False reports respecting him, to prejudice the authorities against him, were also circulated; but these likewise had little effect, as the Governor gave the people distinctly to understand that Protestantism was fully protected. All this agitation is a favorable sign. It shows the power of the truth; and we need not wait very long for some decided results.

Tarsus.

Mr. Schneider makes some interesting statements in regard to another place, which is peculiarly dear to Christians of every name. His language is as follows :

Recently a new impulse has been given to our feeble beginnings at Tarsus. An Armenian, in some way under English protection, has declared himself a Protestant. The unfriendly Armenians soon found an opportunity to imprison him. The English Consul, though he complained to the Governor of Tarsus and the Pasha of Adana, was not able to secure his release. He has reported the case to Constantinople, and doubtless satisfaction will be obtained in the end. Meanwhile others came out, and openly professed themselves on the side of the truth. Our colporter at Adana, learning these facts, made a visit to Tarsus, and spent some eight or ten days among those inquirers. He met them a number of times in a room in the house of the Consul, and labored to encourage and strengthen them. They are very desirous to have a regular colporter; to give them further instruction; and it is of great importance that their wishes be complied with. We shall make arrangements immediately to furnish a man; and henceforth Tarsus will be occupied as an out-station. Thus, in the city where the great Apostle to the Gentiles was born, and the spirit of vital godliness has been extinct for so many centuries, it is again revived. It will be a pleasant task to aid in its restoration. We doubt not that many of the friends of missions will feel a special interest in

the work in this place, from the associations connected with it. May their prayers for it not be few!

Bytias and Kessab.

The pleasing intelligence which our missionary brother is permitted to communicate is not yet exhausted. In reference to other places he says :

You remember that for some time past we have had a colporter in Bytias, a village not far to the north-west of Antioch, on the sides of a mountain range. Here too the work has assumed a very encouraging aspect. Our present helper there has been very much comforted by the signs of progress. Though the village is rather small, and the number of Armenians is not large, he has an audience on the Sabbath of thirty or forty. For such a community, we consider this very encouraging. There is also a small school. Some time since, as an Armenian Vartabed came to the village and inquired, "How many Protestants are there in this place?" the reply was, "Almost all of them are Protestant." This, of course, must be understood as hyperbolic; but it shows how deep has been the impression which the truth has made on the people.

In Kessab the work moves on quietly and prosperously, as it does also in the villages in its immediate neighborhood. The arrangements for the settlement of a pastor over the church in Kessab are in progress; and in about a month, we hope, the ordination will take place.

Gaboon.

ANNUAL REPORT.

THE brethren of this mission have occupied three stations during the year under review; and they have also endeavored to break ground among the Pangwes. In June, 1855, it was resolved that Messrs. Preston, Herrick and Adams commence the study of the Pangwe language, and establish themselves among the people as soon as practicable. "Various attempts have been made to penetrate into the interior; but all have failed, from the jealousy and treachery of the natives. The brethren have lived in several Pangwe towns, and have secured a large vocabulary of words; and they are making considerable progress in the language. But Mr. Herrick was obliged to leave that field the last of July; and recently Messrs. Preston and Adams have been somewhat interrupted in their labors."

Preaching Efforts.

The subjoined extracts present a general view of the efforts which the missionaries are making to proclaim the gospel.

Preaching has been maintained in the language of the people at all the stations, with hardly any interruption. The attendance on the Sabbath is fluctuating, especially at Baraka. Sometimes we have very few, except those who are connected with the mission; sometimes we have sixty from the towns. The attendance at Baraka has been the more encouraging, from the fact that a large part of the persons who come most regularly to church, are those who have been in our schools, and are better prepared, therefore, to understand the things which may be spoken, than those who have only heard with the ear. Some seem to be seriously inquiring the way of life. But the minds of all are dark; and their hearts are as dark as death.

From Baraka preaching has been sustained, with some interruptions, at Nomba, two miles south, and at Kaunlamenga, one mile north. The attendance at the former place has been about fifteen; at the latter it has been ten or twelve.

At Ikâi the gospel has been preached in five different villages. At Olendebënk the attendance has been good; and now, at the close of the year, the people of some other towns, which have been broken up by war, are collecting at this point, and enlarging the Sabbath congregations.

From the Nengenënge station the gospel has been preached in many villages of the Shikanies, Bakëlës and Pangwes. The languages used are Mpongwe and Dikëlë. Divine truth seems to be impressed upon many minds; but we do not see sinners converted. Superstition reigns; and the power of sin and darkness is almost unbroken among these tribes.

No additions have been made to the church during the year; and the present number of communicants is only twenty. Fifty dollars have been collected at the monthly concert for the Micronesia mission.

Schools—The Press.

The school at Baraka has been sustained with considerable interest; it has averaged about thirty scholars. About one-half are day scholars, and the other half are boarding scholars. The death of our former teacher, in April, com-

pelled us to remove Mr. Francis Allison from Nomba to Baraka; and the Nomba school has since been suspended, because we have not been able to procure another teacher.

The school at Olendebënk may be said to be suspended, though the missionaries have kept in the family a number of boys at their own expense. The school at Nengenënge has been sustained with much regularity and energy, and with an average attendance of about twenty pupils.

In regard to the issues of the press, the mission make the following statement:

The Gospel of Matthew has been translated and printed in the Dikëlë language; also a few of the Psalms, extending through twenty-four pages. A primer in the Mpongwe language has also been printed; and many of the children are learning it. Our schools are suffering for want of books in the native tongues. But with our present force a great increase is impossible.

Conclusion.

The missionaries close their report with the following hopeful language: "We say with confidence that this field is whitening for the harvest. Knowledge is increasing; and the Sabbath congregations are composed of such numbers and such classes, that we have great encouragement to labor and pray for their conversion. But the field and the climate are of such a character that something more than a bare supply of laborers for each station is necessary to the life of the mission. We want men. We pray for men; and we look for men."

JOURNAL OF MR. BUSHNELL.

THE extracts which follow, present a vivid picture of the life of a missionary at Nengenënge. At times there is much to cheer him; and he feels that he is just upon the point of receiving an abundant blessing. But, suddenly and unexpectedly, some new development of African depravity darkens his prospects; and he is compelled to say, "How long, O Lord! How long!"

Still there is no reason to doubt that, if we faint not, we shall gain the victory. The trials through which our brethren are passing, are by no means unprecedented. In many cases, indeed, such scenes are found to be the appointed precursors of important changes. So it may be in the region which is now to be submitted to our inspection. With the divine blessing, *so it will be.*

Various Incidents.

The following paragraphs are somewhat diverse in their character; but all have their value.

November 17, 1855. Last night Mr. Adams returned from the Pangwes, after an absence of nearly four weeks. He enjoys good health, and is zealously engaged in the study of their dialect, which he thinks is in some respects superior to the Dikëlë.

18. (Sabbath.) This morning our chapel was filled to overflowing; and the people listened with unusual attention. At the other towns where we preached, the congregations were good; at one place some seriousness was apparent.

19. This afternoon, accompanied by Mr. Adams, I ascended the Nlobia, and visited one Pangwe and two Bakëlë towns. At the Pangwe town we were received with loud expressions of joy, Mr. Adams having some time since spent a few days there. They called him their "white man," and showed him a house which they have built for him. They urged him to come and occupy it. When he promised that he would soon return, and stay with them a few days, they made great demonstrations of joy. The more I become acquainted with this tribe, the more convinced I am that they are superior to the tribes on the river below, and present a most interesting and hopeful field for missionary effort.

25. (Sabbath.) Last night a canoe arrived with a quantity of rum; and much noise and confusion have prevailed in town. Twice I was under the necessity of going out and trying to quiet the people; but alas! there is but little use in seeking to control heathen men, when maddened by rum.

December 1. I have just learned that, after having endured the inconveniences attendant upon rum-drinking last Sabbath, I have been obliged to "foot the bill," as a fine sheep and goat belonging to me have been stolen, and paid in exchange for the rum.

Unexpected Treatment.

We must now commence a new chapter in the history of the missionary work in Africa. It will be read with painful interest.

3. Messrs. Preston and Adams went to Biyëmëyëmë, expecting to be absent two weeks.

4. About ten o'clock, Messrs. Preston and Adams returned bare-headed from

Biyëmëyëmë, where they were robbed this morning of every thing in their possession, excepting the clothing upon their persons! The head-man has been absent in the interior since they went there, leaving the town without a responsible head. The rabble, excited by one or two evil-minded persons, and possibly encouraged by neighboring Bakëlës who feared that their craft might be endangered by the residence of our brethren there, attacked and plundered them, leaving them only one paddle with which to propel their canoe to Nengenenge, a distance of fifteen miles. When they had reported the facts, it was with some difficulty that we restrained the people from starting at once to revenge the outrage.

7. Yesterday we dispatched two messengers to Biyëmëyëmë, to ascertain the feelings of the people, and see if some of the stolen goods could not be recovered. They have returned with a few books only, and report that the robbers justify themselves, and warn the brethren not to return to them again. So we can only wait till the head-man returns, and then endeavor to settle the palaver. We do not consider the door to the Pangwes closed, however; for there are many towns near Nengenenge, where we have free access, and where our brethren may remain in perfect safety.

26. To-day we have received a message from Ngoshe, the head-man of Biyëmëyëmë. Having returned from his journey, and found what his people have done, he is very angry with them. He has collected as many of the stolen articles as he can find, and wishes the brethren to come and receive them. He also offers to pay for the missing goods.

Such was the state of this unpleasant affair at the close of 1855. The Lord, as it seemed, was about to overrule the injury which had been done to his servants for his own honor. But an event soon occurred, which changed the whole aspect of the question.

An untoward Event.

January 12. Various hinderances have kept Messrs. Preston and Adams from going up to "talk the palaver;" but to-day they had made arrangements to go on Monday next, and were sanguine in the expectation of soon arranging the matter, so as to be able to return and resume the study of the language. But we have just heard that Ngoshe was shot this morning by a Bakëlë war-party, to whom he owed a small amount of ivory! This is sad intelligence to us; for we had re-

garded him as the most friendly and influential Pangwe in that vicinity. Through his influence, we had hoped to introduce the gospel among his people.

14. The Biyēmēyēmē people are revenging the death of their King in African style, capturing and killing people, wherever they can find them, without regard to guilt or innocence. A neighboring Bakēlē town has been attacked and plundered; and the fugitives have reached Nēngenēge, with the exception of a little girl, who was speared in a most barbarous manner. Carnage has now commenced; and we know not what the end will be.

22. The Pangwe war continues; and we learn that Ngoshe's people attribute the death of their King to some mysterious influence exerted by our brethren, who were robbed by them, and threaten to kill any of our number who may go within their reach. We pity them for their superstitions; but we do not feel alarmed by their threats. Prudence, however, will dictate more than usual caution on our part. As the Bākūwē is closed for the present, and the Pangwes on the Nkânâ are uneasy, our brethren have gone down to Ntyimbia for the purpose of visiting some Pangwes in that region.

25. Messrs. Preston and Adams returned from the Pangwes, by whom they were cordially received and kindly treated.

The War Continued.

The latest intelligence from Nēngenēge is contained in the subjoined extracts.

27. (Sabbath.) I preached as usual in the chapel, at seven this morning, to a large and attentive audience. Some appeared to be seriously impressed and disposed to inquire, "What must we do to be saved?" Afterwards I visited Bākūwē and Ngoma, and was favored with attentive listeners. Other towns were visited by the other brethren, and we were enjoying an unusually quiet Sabbath. But soon after dinner, two war parties met here to exchange prisoners. After an hour spent in noisy jangling, they commenced firing upon each other; and soon a scene of confusion ensued, such as we do not often see. Canoes were seen coming from every direction, filled with men from the adjacent towns eager to engage in the fight.

The people of the island desired to display their courage also, apparently without caring which party they assisted. We prevented most of them from embarking, however, and we gradually drove the belligerents down the river, beyond the mission house, which at first was endangered by the pot-metal pieces of iron, bars and stones, which were discharged from their guns. The confusion continued till almost dark, during which time probably more than one hundred shots were fired; and yet, strange to say, no one was killed or seriously wounded!

February 2. The people who killed Ngoshe have broken up their town, and removed down the river about eight miles, leaving their innocent neighbors to meet the enraged Pangwes.

3. This afternoon our quiet Sabbath was again disturbed by the excitement of war. Hearing the report of guns, we stepped out, and saw a volume of smoke rising from Mbata, a town about three miles distant. Soon afterward messengers arrived, informing us that a formidable body of Pangwes had fallen suddenly upon Mbata, killed ten, and wounded others, driving the remnant into the river. After burning the town, they returned to the bush, taking with them one or more of the slain, upon whom they will doubtless have a cannibal feast! They were armed with guns, spears, and two-edged swords; and protected by shields of dried elephant hide. Fortunately the Mbata people could all swim, or many would have been drowned, before the canoes sent to their rescue could have reached them. Many have come to Nēngenēge, and their mourning is truly doleful.

5. People are flocking to Nēngenēge from several of the towns most exposed to the inroads of the Pangwes. Women and children are deposited here for safety, while the men remain to defend their towns. This evening I have been under the necessity of opening the chapel for the accommodation of the refugees, who are becoming too numerous for the limited accommodations which the native town affords.

Mr. Bushnell closes his communication with these hopeful words: "We trust that a calm will follow these tempests of savage passion; and then those who have suffered so much by war, will see and acknowledge the truth of our preaching, and will learn to live in peace."

Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD.

THE General Assembly's Board of Foreign Missions report an income from all sources, during the past year, of \$201,933 61. This sum includes, however, an unexpended balance from the sales of the Onaha reservation, amounting to \$8,292, grants made by other benevolent societies, and certain moneys paid by the United States government for Indian schools. Still there has been a gratifying advance in the receipts. The expenditures have amounted to \$201,908 75.

Missions among the Indian Tribes.

The Board has nine missions among the aborigines of our own country, connected with which there are thirteen principal stations and out-stations, twelve ordained missionaries, sixty assistant missionaries, ten churches, three hundred and twenty-three church members, ten schools, and more than five hundred pupils in the various stages of their education. Most of these missions have been favored with the special presence of the Holy Spirit during the year; and some of them have enjoyed his blessing in large measure.

Missions in Africa.

There are two missions in Western Africa, one in Liberia, and the other on the Island of Corisco. Connected with these are nine stations, nine missionaries, fifteen assistant missionaries, five churches, one hundred and seventy-one church members, seven schools, and one hundred and seventy-nine pupils. Several of these churches have also enjoyed the special reviving influences of the Spirit during the year.

Missions in Asia.

There are also two missions in India, three of them having been consolidated in one during the year. Connected with them, are fifteen stations, twenty-nine ordained missionaries, and sixty-four assistant missionaries and native helpers. There are eleven churches, and 283 church members; eighteen schools, and 3,472 pupils. There has been no period in the previous history of these missions when they presented a more encouraging aspect, or promised richer fruits than at the present time. In Siam there is one mission, connected with which there are three ordained missionaries, three female assistant missionaries, one Chinese assistant, and one boarding school, numbering twenty-eight pupils. There are three

missions in China, at Canton, Ningpo and Shanghai. Laboring in connection with them, there are fourteen missionaries and nineteen male and female assistant missionaries, and three boarding schools, embracing ninety pupils. The church at Ningpo has been favored during the year by the addition of ten native converts.

Other Operations.

The mission to the Chinese in California is still continued, under the care of the Rev. William Speer, whose labors have been of great service to the Chinese in various ways.

There are two missions under the care of the Board in South America, one at Buenos Ayres, and the other at Bogota, in New Grenada. The one at Buenos Ayres has been of two years continuance, and has been favored by the converting presence of the Holy Spirit during the year, fourteen converts having been received to the communion of the church during the last summer. The mission at Bogota has but just commenced.

Funds have been remitted to the Evangelical Missionary Societies of Belgium, Paris, Geneva, and to the Waldenses' Synod, to the amount of \$6,000, exclusive of the interest on the endowment fund of the La Tour Seminary.

Two missionaries are laboring in this city for the benefit of the Jews; and though no very marked results have as yet attended their labors, they report from time to time encouraging facts in connection with their labors.

BAPTIST MISSIONARY UNION.

THE report of this society, submitted to the annual meeting recently held at New York, shows that the receipts for the past year, from all sources, amounted to \$129,493 81; while the expenditures were \$106,898 42. Of the receipts, \$3,000 were from the American and Foreign Bible Society, \$2,200 from the American Tract Society, and \$3,000 from the United States Government. The present indebtedness of the Union is \$38,737 86. A general idea of the operations of this society may be obtained from the following abstract.

Maulmain Burman Mission.

The native churches have been in the immediate charge of native laborers, the Maulmain church numbering one hundred and eighteen members, and the church at Amherst, which has been reduced by emigration, thirteen. Seven

have been added to the Maulmain church by baptism. The contributions of the Maulmain Missionary Society have amounted to one hundred and fifty-eight dollars. Four day schools have been taught, embracing one hundred and seventy pupils. The publications of the printing department, including a Sgau Karen hymn book, are reported as having been 20,750 copies, or 5,426,000 pages.

Maulmain Karen Mission.

The theological school has continued in session nine months, the number of pupils increasing to forty-eight. Twenty-one were from Bassein, and seven from Toungoo; the remainder came from the Maulmain and Tavoy missions. The normal school was in operation seven months, with sixty-one pupils a part of the time; provision having been made for some of the pupils by local contributions. Fifteen were baptized during the session, most of whom had given evidence of conversion before entering the school. The church at this station reports twenty-six members, with a native pastor, who is also an assistant teacher in the theological school. Nine have received baptism. The contributions were twenty-eight dollars. An increased interest has been manifested at the outstations, but much remains to be done to induce the churches to provide for themselves. The whole number of churches in this mission, including three Pwo churches, is eighteen; and there have been received by baptism fifty-two, by letter fifty-five, making the present number of members eight hundred and eighty-nine. A few village schools have been sustained; but the interest in their support contrasts unfavorably with what is manifested in other Karen districts.

Tavoy Mission.

The state of the churches is less prosperous than it was, owing partly to the removal of native laborers to other missions, and partly to the want of missionary supervision. Church discipline, however, appears to have been duly maintained. From the incompleteness of the returns, the statistics of the churches cannot be given. These were reported last year as having ten hundred and sixty-two members, in twenty-three churches. The schools at the outstations have declined in numbers and interest. Measures have been adopted by the government to promote education among the Karens. The Burman department has been steadily prosecuted, especially in the city during the rains; but the church has been reduced by the dismissal of members, one only having been received by baptism. The present number of members is sixteen. The church is under the immediate care of a native pastor.

Shwaygyeen Mission.

The report from the Karen department has not been received. The last report announced nearly eight hundred conversions and six churches; and the work is said to be "advancing." A school of fifty pupils, partly self-supporting, has been taught at the station part of the year, without cost to the mission. Beside the pastors to the churches, there have been three itinerant preachers, supported partly by the Maulmain Missionary Society.

Toungoo Mission.

The mission embraces three tribes, eleven of the outstations being among the Bghais, and sixteen among the Pakus and Maunie-pghas, beside one among Sgaus. The first two converts were baptized in January, 1854. Before the close of the year the number of converts was seven hundred and forty-one, who were associated in nine churches. The present membership, in twenty-eight churches, is eighteen hundred and eighty, showing a net increase within the last year of eleven hundred and thirty-nine members received by baptism, and of nineteen additional churches. Beside the twenty-eight churches, *zayats* have been built for worship; and the people of more than forty villages profess to believe in Christ. By its fruits the work appears to have been genuine. A normal school has been opened, numbering thirty pupils, the expenses being defrayed by the Maulmain Missionary Society and contributions from residents. The population are eager to obtain instruction and books. The work is still extending.

Rangoon Burman Mission.

There are four Burman churches in and near Rangoon, with an average attendance each of one hundred persons. The number of church members is one hundred and sixty; of whom thirty-one have been baptized within the year. The labors of the missionaries have been interrupted by secular employments, building, &c., and by sickness. Changes have also occurred in the native laborers, and among the churches. The aged Ko Thah A continues pastor of the Rangoon church; the church at Kemmendine has also a native pastor; and the other outstations are in charge of native helpers. Two day schools are reported with twenty-five pupils.

Karen Department.

No report has been received from this department. The number of churches, as reported last year, was forty-six, with an aggregate membership, as is supposed, of twenty-five hundred

Bassein Mission.

The prosperity of the Bassein mission continues. The quarterly meetings have been attended

with unabated interest on the part of the native preachers; and their reports are replete with encouragement. Accounts were received at the last meeting from more than fifty churches and preachers. The statistics of the churches are incomplete. The number of baptisms reported is two hundred and thirty-three. The number of village schools was thirty-eight, with an average attendance of nearly thirty pupils. A normal school has also been taught with reduced numbers. Two academies contained, one a hundred and thirty pupils, and the other sixty. The schools have been supported by the Karens, with only thirty-five dollars from the mission. Their chief want has been teachers. The Home Missionary Society has had under appointment fourteen missionaries, including those sent to Toungoo and Henthada. The contributions for the last quarter were fifty-five dollars. In the Burman department, the daily attendance on preaching has been from five to twenty; and on the Sabbath it has risen to forty or fifty. Much knowledge has been communicated by Karen Christians. Two Burmans have been baptized, one a convert from Ramree; and others have requested baptism.

Henthada Mission.

As the results of the first year of labor, eight churches have been formed, embracing one hundred and fifty members. Two or three of these churches, and one-third of the members, were the fruits, however, of previous labors by native preachers. A larger number are beginning to avow their faith in the gospel; some are asking for baptism, and there are signs of a general awakening. Valuable aid has been rendered by the native helpers. A school numbering twenty assistants was taught by Mr. Thomas in "the rains," supported chiefly by the contributions of English residents. Mr. Crawley, in the Burman department, has been permitted to baptize three converts, two of whom give promise of becoming useful assistants; and there are several hopeful inquirers.

Prome Mission.

The work of grace, reported last year, has continued. Ninety-one have been received to the churches by baptism. The Prome church now numbers seventy-three members, and five other churches, including two of Karens, have eighty-eight. More than one hundred of the converts are Burmans. A special interest attaches to Thayet, the northernmost city in British Burmah, where a church has been recently constituted of thirteen members. The expenses of this out-station are defrayed by British residents. Another out-station of similar promise is Keaugen, in the southern part of the district. Many books and tracts have been distributed, especially

to merchants from Burmah proper. A school of sixteen boys, Burman and Karen, mostly children of Christian parents, has been sustained most of the year. One native Christian supports a Karen preacher; and generous aid has been rendered by English residents.

Mission to Ava.

The proposed visit to Ava, by Messrs Kincaid and Dawson, was made in April of last year, and with the results anticipated. The missionaries were received by the government with all cordiality, and invited to return to the city with their families the ensuing season. This invitation has been reiterated, and, no obstacles intervening, has been accepted. In January, the missionaries had again left Prome, and were ascending the Irrawadi. The issue is awaited with the liveliest interest. The Ava church still lives. Five members survived at the time of the first visit; and four persons from Ava have subsequently been baptized at Prome.

Arracan Mission.

The church at the station has been reduced during the year, and now numbers but forty members, and many of these reside at distant places. Two native preachers have died. Mr. Satterlee has commenced his work under many discouragements, but is assisted by the native pastor, Ko Thahzhan.

Assam Mission.

The operations of the mission have been reduced during the past year, partly by the removal of laborers. Two of the stations retain each but a single missionary; and at the third one of the missionaries is principally devoted to the care of the printing department. One of the native preachers has died. The reduction has also resulted in part from a deficiency of funds. Two of the schools have been dismissed; and others are in process of reduction. Many of the pupils of the Nowgong Institution have entered into sundry employments, and their places have not been filled. Preaching has been maintained at the station, and occasionally in neighboring villages. The three churches have seventy-five members. Six have been baptized within the year.

Mission to the Teloogoos.

The labors of the mission have been steadily prosecuted, both at the station and in the country around. The church has had an accession of five members by baptism; others are applicants. The present number of communicants is eleven. Contributions are made monthly, amounting in the aggregate during the year, to about forty dollars. The Nellore Home Missionary Society continues to support a colporter. The schools contain fifty-three pupils, including eighteen

boarding scholars. Printing has been executed for the mission, amounting to five hundred and eighty thousand pages. Scriptures and tracts have been largely distributed. The native assistants are increasingly useful; and there are several young Christians of promise in a course of training for catechists or teachers.

Mission to Siam.

The relations of the mission to the government are more encouraging than they were last year; and the missionaries are now permitted in both departments, Chinese and Siamese, to prosecute their work without molestation. The average attendance at the public Siamese worship is thirty. There are also Sabbath services in Chinese; and in both languages there are prayer meetings, Bible classes, &c. Five Siamese men profess to have received Christ; but one only has applied for baptism. Four Siamese women have been baptized, and three Chinese men. The present number of the native church members is thirty-three. There are sixteen Chinese inquirers, including eight new cases, besides several Siamese.

Hongkong Mission.

The mission has but one laborer, Dr. Dean being detained in this country. Religious services are regularly maintained, with the aid of the native helpers, at the station and out-stations, in addition to itinerant labors; but the unsettled state of the country has made the latter dangerous. Only one member has been added to the church by baptism. The present number of communicants is thirty-five. The monthly contributions have amounted to forty dollars. Schools have been supported most of the year. Two of them were for a short time discontinued for want of funds; but they will be sustained by Mrs. Johnson and others, without expense to the Union. The knowledge of Christ and his salvation has been widely disseminated.

Ningpo Mission.

Religious services are maintained on the Sabbath, and at other stated times, both by the missionaries and the native assistants. Scripture and tract distribution has been extensively prosecuted. Occasional tours have been made to Chusan and other places. Two day schools have been taught at Chusan and Ningpo, numbering fifty pupils. Some labor has been bestowed by Mr. Lord in the preparation of explanatory notes on some of the Epistles. The church has received thirteen members by baptism, eight of whom were from Chusan.

Bassa Mission.

The stations are in charge of the native assistants, who sustain stated preaching and the mis-

sion school. The missionaries are still detained in this country; and the recommendation to discontinue the mission is renewed by the Executive Committee.

Mission to France.

The year has been one of spiritual prosperity, especially in the northern departments. Many baptismal occasions have been enjoyed without interruption, the number at eight different places having been thirty-six. The Paris church, which has been specially favored, has thirty-five members, and a regular congregation of seventy or eighty persons. Dismissions and exclusions, however, have been numerous, especially from the Lyons district. The present number of church members is three hundred and thirty-six. The assistants have been faithful; two have been ordained within the year, and one has died.

Mission to Germany.

The divine blessing has continued to rest largely on the German mission. New stations have been established; converts have been multiplied; the churches have been extended and strengthened, additional churches constituted, and pastors placed over them; missionary associations have been organized; Bible and tract circulation has received a fresh impulse; and all things betoken a rich harvest. The additions to the churches within the past year have been, in Germany 642, Switzerland 35, Denmark 108, Sweden 385. The present aggregate membership is 5,900. Connected with these churches are thirty-five Sabbath schools, with 153 teachers and 1,323 pupils. The number of copies of the Scriptures distributed has been 22,775, and of tracts 316,486. Liberal contributions have been made to the Missionary Union, and for other missionary purposes. An ardent missionary spirit is extending.

Mission to Greece.

Mr. and Mrs. Buel returned to this country in November. Mr. Arnold's connection with the mission was relinquished in August; and the mission is closed.

Ojibwa Mission.

Mr. and Mrs. Bingham, according to previous arrangements, retired from St. Mary's in October. The school at the station was finally closed with its third quarter. Another school has been taught at Mr. Cameron's station, with ten or twelve pupils. The church numbers twenty-four members.

Shawanoë Mission.

The number of members in the Shawanoë church, when last reported, was thirty-one. The Delaware church has twenty-nine members. The boarding school, with thirty pupils, is prosperous; but measures for its contemplated enlarge-

ment have not been matured. The Ottawa church is steadfast, and has thirty-eight members.

Cherokee Mission.

The work of preaching has been diligently and successfully prosecuted. The additions to the church by baptism, during the year 1855, were eighty-one. Mr. Upham's school is well sustained, the whole number of pupils being eighty-two. Liberal contributions have been made; and the prospect for home evangelization is encouraging.

AMERICAN SYSTEMATIC BENEFICENCE SOCIETY.

THIS society has been organized within the past year; and it held its first anniversaries in New York and Boston in May. It took its rise "in the full conviction of the benefits and necessity of the adoption of the scriptural rule on the subject of benevolence, and under the strong belief that the principle is neither understood nor practiced by the great mass of professing Christians." "We propose," say the managers, "to operate through the press and such other feasible means as may be approved, and thus to enlist pastors, churches, Christian institutions and people, as far as possible in this cause. The only funds needed will be to enable us to scatter approved publications on the subject, and to maintain the proper correspondence of the society. By confining our labors to this one point, we hope to do something to elevate the tone of Christian principle and action throughout the whole country, without regard to geographical or ecclesiastical differences. We believe it to be a means of advancing the cause of our Redeemer, by its development of Christian graces in the hearts of his people, by increasing the amount of contributions to the treasuries of the various voluntary and ecclesiastical agencies for spreading the gospel, by securing a regular and progressive beneficence, instead of the spasmodic and fluctuating efforts which are among the greatest embarrassments of our voluntary system and our religious and charitable institutions." The design of this movement is highly commendable. One of the chief necessities of the American church, at the present time, is "systematic beneficence, according to scriptural principles."

BAPTIST FREE MISSION SOCIETY.

THIS society held its thirteenth annual meeting at Norristown, Pennsylvania, on the 21st of May. The report of the Treasurer showed that the receipts of the year ending May 1, 1856, had been \$2,854 30; while the expenditures had been only \$1,630 30.

The operations of this society in *Haiti* are greatly impeded by the delinquency of Mr Judd, heretofore their missionary in that field. The actual condition of the churches is not known. One (at Port au Prince) still adheres to the individual who has given the society so much trouble, it is supposed; and Mr. Lilavois, formerly its native pastor, but silenced and excluded at the instance of Mr. Judd, has joined the English Baptist mission at Jacmel. Mr. Faure, the native pastor at St. Marc, is still preaching to his flock, sustaining himself, at the same time, by the labor of his own hands. He was involved with Mr. Lilavois in the action of the church at Port au Prince. No recent information has been received from Port de Paix and Cape Haitien. A licensed preacher, early in the year, was laboring in the vicinity of the former place, under the supervision of Mr. Judd. It is not known whether this arrangement continues to the present time, or the contrary.

The society has been requested to provide a "good minister" for the First Baptist Church in Free Town, *Sierra Leone*, which was "originally formed by Americans, colored people, who emigrated from Nova Scotia many years ago to begin the colony." The number of members is sixty, only six of whom are males; and most are in indigent circumstances. It is thought that there is much in the case to awaken sympathy; and a door may be opened by this invitation for a mission to the people of Africa.

Something has been done for the refugees from slavery, residing in *Canada*. Messrs. Newman and Dawson receive aid from the society, the former having preached regularly to two feeble churches, and the latter being an itinerant missionary within the bounds of the Canada Anti-slavery Baptist Association.

Foreign.

UNITED PRESBYTERIAN MISSIONS.

THE annual synodical missionary meeting of the United Presbyterian Church was held at Edinburgh, May 7. Rev. Dr. Somerville read a paper, in which the efforts of this body of Christians for the previous year, at home and abroad, were duly set forth. Their foreign operations extend to Canada, Jamaica, Trinidad, Old Calabar, Caffraria, Australia, India, and continental Europe. In Canada and Australia, the labors of the Synod are devoted to the welfare of the colonists. For "continental evangelization" £1,000 have been expended. In looking at the other fields which have been occupied, we have the following picture presented to us by the Secretary.

The *Jamaica* mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of

Jamaica. The annual returns show a membership of 3,950, with an average attendance of 8,011; that two hundred and two have been admitted to the communion for the first time, and that only sixty-four members have died, during the year. Several of these gave satisfactory evidence that they slept in the Lord. There are four hundred and six candidates for fellowship. It appears that there are on the Sabbath 156 juvenile classes, attended by 2,023, and 98 adult classes, with an attendance of 1,830; and that these Sabbath classes are conducted by 250 teachers. The missionaries have thirty-five week-day classes for religious instruction, attended by 917. The preaching of the gospel on the Sabbath, the juvenile and adult classes on the Lord's-day, the week-day classes, taught by the missionaries, numerous prayer-meetings, and domiciliary visitation, form the instrumentality. The money raised at all the stations during the year amounts, exclusive of school fees, to about £4,000. There are forty-six week-day schools, forty of which receive aid from the mission funds. These have on the roll 3,300 scholars, and have an average attendance of more than 2,000. The sum raised for school fees seems to be nearly £500. These schools are chiefly taught by persons of color, a considerable number of whom have been educated in the academy at Montego Bay, which still sustains its high reputation, being attended by sixty public scholars, and by fifteen missionary students. The conduct and progress of the students are encouraging. Nine of them have gone through a pretty extensive course in mathematics; and in the classes they are reading Virgil, Cicero, Xenophon, and Homer. The Hall was attended by five students, who received instruction in the sacred languages, in homiletics, and in divinity, and whose progress was satisfactory. The Secretary thinks that he is justified in saying: "Our agents are laboring in their great work with much wisdom, fidelity, and zeal; the people generally attend with regularity on the means of grace, and seem to be solicitous to have a connection with the visible church; and these means are being blessed by God for turning to Christ, and preparing many for the heavenly world."

Passing to *Trinidad*, we learn that the two congregations in this island, Port of Spain and Arouca, are small, the former having a membership of ninety-four and the latter of thirty-eight. There have been twenty-nine accessions and ten removals, leaving a gain of nineteen. "Our missionaries," says Dr Somerville, "are devoted and faithful men, laboring assiduously in their respective fields; but, in addition to the many evils of heathenism, they have to contend with state-paid popery in its most ignorant, degraded, and superstitious forms."

The *Old Calabar* mission has four stations, Creek Town, Duke Town, Old Town, and Iku-

netu. At the first of these, a new edifice has been opened for divine service; and the congregation numbers three hundred. "All work is publicly suspended on the Lord's day." There are eleven converts, two of whom have been baptized during the year. The following testimony is from the missionary, Mr. Waddell: "My conviction, on a calm and decided view of the infant church here, is, not only that the professions made are generally sincere, but that there is reality and truth in our Christian society; that the work of God here is not a deception, but a great fact; and that the gospel of the grace of God has positively taken root in this waste and howling wilderness." Mr. Anderson reports from Duke Town that he has kept up seven meetings each Lord's day, at which hundreds of the people have heard, in their own tongue, the truths of the gospel; that the Sabbath school is attended by sixty scholars; that he has advanced classes for religious instruction; that the day school has ninety on the roll, with an average attendance of fifty; that he has admitted to the church during the year eleven persons, seven of whom had returned from Sierra Leone, and four natives of Calabar; that there are twelve native converts, two of whom he has been obliged to suspend; and that he has been occupied in translating portions of the Bible into the native language. The British government have given the people of Old Town liberty to rebuild their place on certain conditions, to which they have assented. They are giving Mr. Sutherland every facility for carrying forward the missionary work. Iku-netu, a new station on Cross River, is to be occupied by Messrs Goldie and Edgerley. In leaving this mission the Secretary says, "When we consider that ten years ago this was a land of unbroken heathen darkness, and that it is a region full of perils to the bodies and souls of men, we see good reason for thanking God for what he has done, at the same time that we feel that the missionaries, the native converts, and all the people there, have the strongest claims upon our sympathies, our prayers, and our help."

Recent letters from *Caffraria* intimate that there does not seem to be any serious difficulty in the way of resuming missionary operations, either in Tembuland or among the Gaika Caffirs. The chief thing now wanted is agents to begin the work. Hence the Committee on Foreign Missions have intimated their willingness to send out Mr. Tiyo Soga, a native Caffir, who, it is expected, will be licensed and ordained about the close of the year; and they are taking steps to secure a second ordained missionary to accompany him. Should the reports prove favorable, it will gratify them to increase the number of the agents, and zealously to prosecute the work of native evangelization.

The Synod has an agent in *India*, Mr. John

Murdoch, the able and indefatigable secretary of the "South India Christian School-book Society." The object of this Society is to provide educational works of a Christian tone and evangelical character, "in the various languages spoken in the Madras presidency." Such books for mission schools and others are greatly needed; and hence the society has been hailed, and is supported, by persons of all denominations. Two books of the contemplated series have been published in the Tamil language, and have given great satisfaction.

MORAVIAN MISSIONS IN JAMAICA.

THE last number of the Herald contained a brief sketch of the state of religion in Jamaica, prepared by Mr. Buckner, with a special reference to the results of missions in that island. In another letter, of a more recent date, the same individual speaks of the native agency employed by the Moravian missionaries, he being one of the number. His remarks will doubtless be read with interest.

Native Helpers.

Our earliest history will tell you, that as soon as the Brethren had any converts, they appointed such among them as had peculiar gifts and talents, as native assistants or "helpers," as they are called. And if you will turn to our German and English reports of the mission, you will find the biography of many of these helpers, who have distinguished themselves, whose names still live, and whose memory is cherished. When I was lately in the Island of St. Cruza, a communicant sister introduced herself to me as a granddaughter of Cornelius. She took it for granted that I must have heard of "Cornelius," and she was right. Had she descended from the greatest chief of her nation, she would not have thought as much of it, as to be the granddaughter of Cornelius! He was truly an extraordinary man and a rich blessing to his nation.

Much of the success our missionaries have had, must be ascribed to the agency of natives; and to this day we consider their assistance as very essential, if not absolutely necessary. They live among the people, and they know their way of thinking; they know how to speak to their own countrymen so as to be understood. By word and example they may be, and often are, fellow-helpers of the truth, the right hand of the missionary. In all our congregations, there is a numerous staff of helpers. Here at Fairfield we have not less than nineteen brethren and several sisters. Every village and district has its appointed helpers. The appointment takes place after due consultation and deliberation. The candidate is received into the class of helpers by the hand of fellowship and by prayer; and then this appointment is made known to the congregations, who are requested to regard

the helper as having received a charge and an office, and to esteem and love him.

Every four or eight weeks all the helpers meet in a conference, and subjects like the following are laid before them and discussed:—Applications for church fellowship; all that appertains to church discipline and church rules; reports from the different districts; disputes between members, which are here settled. In fact, there is nothing which may not be introduced; and although of course this board has not the power of altering any of the essential rules and regulations in the congregations, yet we are always glad to know their opinions and wishes. It is the duty of these helpers to admonish, reprove, or encourage, especially those in connection with our church, to visit the sick and the distressed, to promote good will and brotherly love by settling any little dispute that may arise, and likewise to keep a prayer-meeting once or twice a week in their respective districts. On these occasions a few verses are sung, and a chapter from Scripture read, and the helper brother concludes with prayer. It is required of them to visit, at least every eight weeks, once every house in the district in which they reside, to converse with the inmates.

There are at present in several of our congregations some helpers of very superior talents, of much devotedness, and truly spiritually-minded, esteemed and respected by their brethren. But in general there is, as yet, too little intelligence and knowledge among them to lead them to feel their responsibility to the full extent, so that they can act with energy. Generally they are passive, and ready to do as they are directed by the minister, but not able to think or to act for themselves. As knowledge grows and intelligence increases, they will be fitted more and more to act their part, and become more useful, perhaps more troublesome to those ministers, who like to have every thing their own way, and cannot bear a contradiction, or bend to the will and understanding of others. Besides this board of the helpers, another, that of the collectors, has been established, of which most of the helpers are likewise members. Their duty is to collect church contributions, which are generally paid every two months. Every member is expected to pay twelve and a half cents per week. This money is paid to the collectors, who give a ticket of receipt. The sum collected here in Jamaica, every year, amounts to about six thousand dollars. These collections are not equally productive every where; in one congregation eight hundred dollars are collected; in another, in a poor district, but one hundred and fifty dollars. In this way our congregations are taught the voluntary principle; they learn to give. Few, however, have as yet learned not to bind themselves to a fixed sum, (the minimum called for,) but to give on the scriptural rule, according to the ability God giveth.

I have mentioned two classes of office

bearers in our church here; there is still a third, namely chapel servants. They attend on the Sabbath day to outward order, &c., and on Saturdays to the cleaning of the chapel. Of course only the most respectable and well approved members of the church are chosen for these offices. The time and labor they devote to the discharge of their duties, is not inconsiderable; yet, true to our principles, they receive no remuneration, but labor out of love. Their services are looked upon as done, not unto man, but God. As long as you find in a congregation members willing thus to devote time and labor in attending to the things of Christ, you may reasonably conclude that there are souls there converted and alive unto God.

BRITISH SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE JEWS.

This society held its 13th annual meeting at Free Masons' Hall, London, April 25, Sir C. E. Eardley, Bart., being in the chair. After an address from Sir Culling, the Secretary of the Society, Mr. G. Yonge, read the report, which showed that the total income had been £6,077;

that a debt of £1,083 had been cancelled; and that a balance of £306 remained on hand. The missions of the society at Frankfort, Hanover, Breslau, Lyons, were represented as prosperous; but the one in Africa had been reduced, and Rev. Ben Oliel had retired. The home operations of the society are said to be advancing, eighteen missionaries being employed at the present time.

CHINESE EVANGELIZATION SOCIETY.

The sixth annual meeting of this society was held at Willis's Rooms, London, April 29, R. N. Fowler Esq., occupying the chair. George Pease Esq., one of the Honorary Secretaries, read the report. Including a donation of £500 for the distribution of the Scriptures in Chinese, the income was stated to be £2,468, and the expenditures £1,883. The last sum included the loss of £54 by the failure of Strahan, Paul and Co. At the present time there are four European missionaries, four colporters, some medical assistants, and two native evangelists at Penang, in connection with the society. It is proposed to send out another married missionary, as soon as the means can be provided.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHEROKEES.—At a meeting of this mission, held at Lee's Creek on the 10th of May, a report was adopted on the state of the churches which is as follows:

During the year past we have not been permitted to see the work of God prospering at our several stations, according to the earnest desire of our hearts; and yet we have not been left without some manifestations of his mercy. Two members have been received into the church at Dwight, two have died, and two have been dismissed to another church, leaving the present number thirty-six. Three children have been baptized. The congregations on the Sabbath, which had previously become very small, have increased; the Sabbath school is interesting; and there are other indications of increasing interest in the concerns of eternity.

From Fairfield we have not a full report. The aspect of things has been in most respects discouraging. No additions have been made to the church; but, on the other hand, two have been excluded, and one is under discipline. One infant has been baptized. The congregation has usually been very small; but latterly very good attention has been given to the Word by those who have been present; and the Sabbath school is in an interesting state.

The present number of church members is supposed to be about sixty-nine.

To the church at Park Hill five persons have been added on a profession of their faith, and two by letter, making the present number of members fifty-four. Four adults and seven children have been baptized. The congregation is usually respectable in numbers, especially so on communion seasons, and attentive to the Word preached. Beyond this there is nothing of special interest to report.

At Honey Creek the attendance on public worship continues to be usually good, especially at communion seasons. Three persons have been admitted to the church by profession, making the present number of members fifty-three; of whom three are under discipline for unchristian conduct. Two infants have been baptized. Two persons now stand propounded for admission to the church; and two others have made known their desire to be received.

At Lee's Creek five persons, within the year past, have joined the church, besides one received by recommendation from a distant church. The present number of members is sixteen; and two are expected to be received to-morrow. During a portion of the year there was much to encourage hope; but more recently the prospect has been less cheering.

CHOCTAWS.—Under date of May 15, Mr. Copeland writes from Bennington as follows:

"Our meetings are full of interest, though we cannot report so many additions as heretofore. The attendance on the preaching of the gospel is good, wherever I go."

In writing from Lenox, on the 22d of May, Dr. Hobbs says: "I am happy to say that the call for the Wrd is increasing. At two places Choctaw schools have been established within a month; and the people have sent for me to come and preach to them. There are no Christians at either place. In ten neighborhoods, congregations of from thirty to one hundred would now listen to the truth every Sabbath. I have four Choctaw helpers; and we visit the different places as often as we can. But we need more assistance."

ARCOT.—Messrs. Ezekiel C. and Jared W. Scudder, with their wives and sister, arrived safely at Madras on the 3d of March, after a pleasant passage of one hundred and forty-two days.

AMOY.—On the 25th of February, Mr. and Mrs. Juralmon arrived at Shanghai, on their way to the Amoy mission, after a pleasant passage of one hundred and twenty days from New York.

SHANGHAI.—Mrs. Blodget arrived at Shanghai, with Mr. and Mrs. Juralmon, February 25

Home Proceedings

MEETINGS IN BEHALF OF THE BOARD.

THE usual meeting in behalf of the Board and its objects was held in the Broadway Tabernacle, New York, May 9, the Hon. Theodore Frelinghuysen being in the chair. After the opening prayer by Dr DeWitt, and a statement from Mr. Wood, addresses were made by Rev. S. B. Fairbank, of the Bombay mission, Rev. E. W. Clark, Corresponding Secretary of the Hawaiian Missionary Society, Rev. Miron Winslow, of the Madras mission, Rev. Messrs. McLeod and Fraser, of Montreal.

A similar meeting was held in the Tremont Temple, Boston, May 29, William Ropes, Esq., being in the chair. After the opening prayer by Rev. Mr. Spencer, of Philadelphia, Dr. Pomroy made a brief statement. Rev. S. B. Fairbank, Rev. Miron Winslow, and Rev. A. C. Thompson, subsequently addressed the meeting.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Brunswick, Cong. ch. and so. m. c.	100 00
Gorham, Cong. ch. and so. 104;	
m. c. 90,96;	194 96
Portland, La. miss. asso.	75 25
Saccarappa, Cong. ch. m. c.	21 00
Waterford, W. W. Greene,	20 00—411 21

Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, William Jewell, to cons.	
JAMES BATES, of Kendall Mills,	
an H. M. 100; Central ch.	
348,08; s. s. 50;	498 08
Foxcroft and Dover, Cong. ch.	16 00
Orono, Cong. ch. m. c.	24 38—538 46
Dennysville, Cong. ch. m. c. 30; s. s. 25;	
P. E. Vose, 5;	60 00
	1,009 67

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	
Jaffrey, Mrs. L. Tenney.	10 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	12 11
Hanover, Dartmouth college cong.	
ch.	50 00
Orford, West cong. ch.	22 00
Warner, Cong. ch. and so. 58;	
Mrs. R. W. S.'s s. s. class, 1,05;	59 05—143 16
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, m. c.	8 40
Andrim, Pres. ch. and so. for <i>Abby</i>	
<i>M. Whitton</i> , Ceylon,	20 00
Hancock, Gent. 29,50; la. 20; m.	
c. 34;	83 50
Haverhill, 1st cong. ch. to cons.	
PERLEY AYER an H. M.	100 00
Pelham, Gent. 17; la. 42;	59 00
Temple, Gent. 27,60; la. 14; m. c.	
1,50;	43 10
	314 00
Ded. amount paid Treasurer of	
County so. for com.	17 63—296 37
Merrimack co. Aux. So. G. Hutchins, Tr.	
Franklin, Cong. ch. to cons. Rev.	
WILLIAM T. SAVAGE an H. M.	54 00
Hopkinton, 1st cong. ch. wh. and	
prev. dona. cons. Mrs. JEMIMA	
TRUSSELL and Mrs. JUDITH	
STURY H. M.	142 70
Sanbornton Bridge, Cong. ch. and	
so. 21; a friend, 4;	25 00—221 70
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	5 27
Stratham, Cong. ch. and so.	34 50
Portsmouth, N. B.	100 00—139 77
Strafford Conf. of chs. E. J. Lane, Tr.	
Meredith Village, Cong. ch.	12 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Claremont, Gent. 62,25; la. 59,09; m. c.	
17,50;	138 84
	961 84

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Barnet, Cong. ch.	15 00
St. Johnsbury, South cong. ch. and	
so. m. c.	31 54—46 54
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Cong. ch. m. c.	5 30
Hinesburgh, m. c.	2 00
Jericho, 1st cong. ch. and so.	40 00
North Underhill, Cong. ch.	18 00
West Milton, E. H. H.	10 00—75 30
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, Mrs. W.	4 00
Rutland co. Aux. So. J. Barrett, Tr.	
Rutland, Cong. ch. 30; m. c. 7,10;	37 10
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. gent. 75,25;	
la. 43,08;	118 33
E. Westminster, Cong. so.	15 00
Townsend, 1st cong. ch. gent. 5;	
la. 17,41; m. c. 7,16;	29 57
W. Brattleboro', Cong. so. 123,46;	
s. s. 25;	148 46
Wardsboro', Rev. R. D. M.	2 00—313 36
Windsor co. Aux. So. J. Steele, Tr.	
Hartland, C. Cushman and D.	
Harlow,	5 30
Woodstock, Cong. ch. and so.	41 00—46 30
	522 60

Forest Dale, R. Hubbard, 10; Lunenburg, m. c. 3;	13 00
	<hr/> 535 60
<i>Legacies.</i> —Essex, Nathan Lathrop, int. hy A. J. Watkins, Ex'r, (prev. rec'd, 204,26;)	40 70
	<hr/> 576 30

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocke, Tr.	
Falmouth, Mr. Hooker's so.	236 00
Orleans, Cong. ch. and so. wh. and prev. dona. cons. THOMAS ELDREDGE an H. M.	50 00
Sandwich, Mrs. Lucia Bassett, dec'd, by Rev. P. C. Headley, dec'd,	60 00
Truro, Cong. ch. and so.	40 00
Waqoitt, Cong. so.	4 25—390 25
Berkshire co. Aux. so. H. G. Davis, Tr.	
Williamstown, Williams College,	17 50
Boston, S. A. Danforth, Agent,	
Mount Vernon ch. and so. gent. and la. 5,187; m. c. 150; matter. asso. 6,56;	5,643 56
Essex st. ch. and so. gent. and la. 5,344; s. s. 68,29;	5,412 29
Park st. ch. and so. gent. 2,635,27; la. 936,33; youth's miss. asso. 306,05;	3,877 65
Old South ch. and so. gent. 2,977. la. 525;	3,502 00
Central ch. and so. gent. 2,397,75; la. 400; m. c. 76,96; s. s. 121,61;	2,996 32
Bowdoin st. ch. gent. 1,399; la. 463. m. c. 348,93; s. s. 75;	2,225 93
Shavmut ch. and so.	800 00
Phillips ch. and so.	509 00
Maverick ch. and so.	435 52
Fine st. ch. and so.	433 21
United mon. con.	339 58
Mass. Home miss. so. inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind of N. America, 77; a friend, 20; O. N. 10; other dona. particulars of wh. have been published, 102,98;	209 98

Ded. prev. ack. 26,385 04
23,941 56—2,443 48

Essex co. North, Aux. so. J. Caldwell, Tr.	
Haverhill, East cong. ch.	5 00
Newburyport, Whitefield ch. and so. to cons. EBENEZER S. WETTERER an H. M. 100; 4th ch. wh. co s. HENRY SPILLAR an H. M. 135,26;	235 26
Rowley, A friend, 4; chil. for bible in China, 8 c.	4 80—245 06
Essex co. south Aux. So. C. M. Richardson, Tr.	
Hamilton, Cong. so.	90 00
South Danvers, 2d cong. ch. and so. 442,50; m. c. 57,50;	500 00—590 00
Essex co.	
Boxford, 1st par.	60 50
Danvers, 1st ch. and so. gent. 96,25. la. 102,59; s. s. 10;	208 84
Salem, Tab. ch. and soc. 481,90; m. c. 14,90; s. s. 7,14;	503 94
Saugus, Cong. ch. and so.	17 00
Topsfield, do.	176 41—966 69
Frankln co. Aux. So. L. Merriam, Tr.	
Charlemont, J. B. Hawkes to cons.	
Mrs. RACHEL HAWKES an H. M. 100 00	
Whately, 2d cong. ch. m. c.	44 15—144 15
Hampden co. Aux. so. C. O. Chapin, Tr.	
Westfield, Yeung la. India circle for sup. of hea. chil. in Ahmednuggur,	50 00
Hampshire co. Aux. so. S. W. Hopkins, Tr.	
Cummington Village, Centre so.	24 00
Hadley, 1st par. gen. benev. so.	42 00
Haydenville, Cong. ch. m. c.	20 00
Huntington, Cong. so.	33 73
Northampton, John Clark, 25; 1st cong. so. m. c. 115,83; a friend,	

5; Asahel Lyman to cons. LOIS P. LYMAN, HANNAH M. WILLISTON, and MARTIN L. WILLISTON H. M. 300; Edwards ch. m. c. 48,64;	494 47
South Hadley Falls, m. c.	24 00—638 20
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, Calv. cong. ch.	25 56
Littleton, Cong. ch. m. c. 20; E. Loomis, 10;	30 00
Shirley Village, Cong. ch. and so. m. c.	12 00—67 56
Middlesex South.	
Holliston, Cong. ch. and so.	62 00
Hopkinton, La. miss. so.	10 00—72 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dover, 2d cong. ch.	5 00
Foxboro', Daniel Carpenter, to cons. Miss CHLOE DANIELS an H. M.	100 00
Milton, 1st ch. s. s. for sch. in Ahmednuggur,	15 00
Roxbury, Eliot ch. and so. gent.	436,50. la. 2,75; m. c. 17,32;
Walpole, Chil. of mater. asso.	5 00
W. Roxbury, South evan. ch. m. c. 16,69; s. s. inf. class, 1;	17 69—599 26
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, 1st cong. ch. and so.	298 39
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st par. la.	34 16
Easton, Evan. cong. ch. and so.	43 00
Hingham, do. J. H. Fearing, 30; m. c. 20; wh. cons. Rev. E. PORTER DYER an H. M.	50 00
Middleboro', 1st cong. so. gent.	56,50; la. 52,89; m. c. 14,61;
Quincy, Evan. cong. so. m. c.	41 35—292 51
Pilgrim Aux. So. J. Robbins, Tr.	
Halifax, Cong. ch. and so.	15 00
Marshfield, Miss S. T. Walker,	10 60
North Carver, Cong. so.	7 00—32 00
Worcester co. Central Asso. W. R. Hooper, Tr.	300 10

7,147 15

Andover, Old South ch. 350,50; 1st par. 62,25; m. c. 12,37; Brighton, a friend, 25; Cambridge, F. Chadwick, 5; Shepard ch. la. miss. sew. cir. 40; Chelsea, Winnisimmet ch. and so. m. c. 109,62; Broadway ch. m. c. 48,28; Dracut, 1st evan. ch. and so. 5; Groveland, cong. ch. and so. 63,72; Lowell, High st. ch. 180; Malden, T. C. Whitemore, 40; C. C. P. Moody, 10; Medford, Mystic ch. and so. 83,75; 2d cong. ch. and so. 77,07; Methuen, Cong. ch. and so. wh. and prev. dona. cons. JOSEPH HOWE and Mrs. HARRIET W. PHILLIPS H. M. 135,46; North Reading, cong. ch. and so. m. c. 30; South Reading, B. Yale, 20; cong. ch. and so. 87,67; Tewksbury, cong. so. 50. Waltham, Trin. cong. ch. and so. 49; W. Boxford, cong. so. m. c. 10; Wilmington, cong. ch. and so. 63,37; la. 33,75; m. c. 2,88; wh. cons. SYLVESTER CARTER an H. M.; unknown, 1;	1,505 69
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8,742 84

<i>Legacies.</i> —East Hampton, Rev. Payson Williston, by Samuel Williston, Ex'r, 500,74; Newburyport, Mrs. Joanna Jones, hy Jacob Stone, Ex'r, 500; William B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd, 4,230.) 132; Reading, John Damon, by Caleb Wakefield, Ex'r, 10;	1,142 74
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9,885 58

CONNECTICUT.

Fairfield co. West, C. Marvin, Tr.	
Ridgebury, G. B.	1 00
Stamford, Pres. ch. m. c.	18 83—19 83
Hartford co. Aux. So. A. W. Butler, Tr.	
West Hartland, Mrs. Merrill,	20 00
Windsor, 1st ch.	18 00—38 00

Hartford co. South, H. S. Ward, Tr. Newington, H. K.	2 00
Litchfield co. Aux. So. G. C. Woodruff, Tr. Hitchcockville, Cong. ch. and so.	35 00
Middlesex Asso. E. Southworth, Tr. Lyme, Hamburg, Ia.	15 42
New Haven City Aux. So. F. T. Jarman, Tr. New Haven, United m. c. 21,75; South ch. m. c. 8,76; Court st. ch. m. c. 10; Centre ch. a friend, 50; North ch. s. s. for Samuel Dutton, Ceylon, 31,56;	122 07
New Haven co. East, F. T. Jarman, Tr. Northford, Cong. ch. m. c.	15 60
North Guilford, Cong. ch.	40 00—55 60
Norwich and vic. F. A. Perkins, Tr. Norwich, 4th cong. ch.	13 00
Tolland co. Aux. So. E. J. Smith, Tr. W. Willington, Cong. ch.	28 30
Windham co. Aux. So. J. B. Gay, Tr. N. Woodstock, A. P.	10 00
W. Killingly, Gent. 38; Ia. 43,03; m. c. 100,74; Amos D. Lockwood wh. cons. SAMUEL HUTCHINS an H. M. 100;	281 77—291 77

620 99

Legacies.—East Hartford, Mrs. Hannah Bigelow by C. H. Northam, Ex'r, (prev. rec'd, 2,530,65;)

302 50

923 49

RHODE ISLAND.

Barrington, Ia. benev. so. 26; m. c. 9; Providence, Central cong. ch. 567,05; Tiverton Corners, cong. so. m. c. 20;	622 05
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NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	
Brooklyn, Church on the Heights, 606 81	
Flushing, R. D. ch.	9 19
Fishkill Village, do.	110 82
Geneva, do.	104 36
Guilderland, do.	18 24
Harlem, do.	60 00
Kingston, 1st do. 151,33; 2d do. 3;	154 33
Marbletown, R. D. ch. 68; for cd. heca. chil 6,50;	74 50
Mount Vernon, R. D. ch.	14 00
Poughkeepsie, 1st do.	81 63
Saugerties, R. D. ch.	21 73
Tarrytown, 1st do.	24 90
Tompkinsville, R. D. ch.	25 00

Classis of Ulster, Blue mountain, R. D. ch. 5. Hurley, do. 7,50; North Marbletown, do. 4,50; New Paltz, do. 67,06; North Esopus, do. 17; Plattekill, do. 10,84;	111 90
Rev. C. L. Van Dyck,	5 00—1,412 41

Clinton co. Aux. So. L. Myers, Tr. Plattsburgh,	110 00
Geneva and vic. G. P. Mowry, Agent. Geneva, W. H. S.	1 00
Mead's Creek, Pres. ch.	6 00
Mexico, do.	11 00
Pultney, 1st do.	13 00
West Fayette, Mrs. B. S.	1 00—32 00

Monroe co. and vic. E. Ely, Agent. Rochester, Brick pres. ch. 100; Plymouth ch. 25,55;	125 55
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New York and Brooklyn Aux. So. A. Merwin, Tr.	
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(Of wh. fr. W. G. Bull, 250; Mrs. Bronson, wh. cons. THEODORE B. BRONSON an H. M. 250; O. E. Wood to cons. OLIVER E. WOOD of North Branford, Ct. an H. M. 150; L. B. Hunt, 100; Lucius Hopkins, 100; George F. Betts, 100; T. Ketcham, 50; Eli Goodwin, 100; Abner L. Ely, 100; 13th st. pres. ch. wh. cons. JOHN P. CUMMING an H. M. 209,12; Ch. of the Puritans, 551,39; S. H. Provost, 30; W. Griffith, 25; s. s. miss. asso. of Elm Place cong. ch. Brooklyn, 25;)

2,566 99

Oneida co. Aux. So. J. Dana, Tr Clinton, Cong. ch.	200 00
Holland Patent, Pres. ch.	35 00
New Hartford, do.	43 64
Utica, 1st pres. ch. m. c.	18 55
	297 19
Ded. disc.	1 48—295 71
Syracuse and vic. S. Mead, Agent. Syracuse, 1st ward pres. ch.	32 75
Truxton, Cong. ch.	7 00—39 75
Washington co. Aux. So. A. Eldredge, Tr. Middle Granville, Pres. ch. m. c.	35 50
North Granville, Fem. sem. for sch. in Aintab,	10 00—45 50
	4,627 91

Buskirk's Bridge, P. V. N. M. 8; Canterbury, pres. ch. 23; Charlottesville, Mrs. M. S. R. 20; Cohoes, W. E. Burton, 2,25; College Point and Strattonport, miss. s. s. 3,38; Crown Point, 2d cong. ch. 15; Hannibal, cong. ch. 7; A. Watson, 10; Hudson, pres. ch. coll. and m. c. 84,61; Hunter's Point, union prayer meeting, 15; Lewiston, pres. ch. 40; Le Roy, 1st pres. ch. (of wh. to cons. CLARK SELDEN an H. M. 100.) 121,29; disc. 6. c.; Malden, pres. ch. m. c. 44,65; Milton, S. C. 10; Moreau, cong. ch. and so. 10,50; Morrisville, do. 12,80; Naples, m. c. 1,21; New Rochelle, S. Brewster, for ed. in India, 12; Oakfield, Miss M. H. 10; Saratoga Springs, pres. ch. 29,54; Saugerties, Miss REBECCA M. CHITTENDEN, wh. and prev. dona. cons. her an H. M. 40; Skaneateles, pres. ch. 36,81; Southold, G. C. 2,50; Spencertown, pres. ch. m. c. 16,52; Strykersville, N. C. 2; Summer Hill, Rev. J. C. S. 5; Tarrytown, miss. asso. of Paulding Ins. for Gaboon m. 5; Valatie, 1st pres. ch. wh. cons. Rev. SAMUEL R. DIMOCK an H. M. 50; Van Buren, Miss E. W. 1; Walton, 1st cong. ch. bal. 20; Waverly, m. c. 30,32;

949 77

5,577 68

Legacies.—Coldenham, S. T. Scott, by Mrs. Isabella Scott, Ex'r, 50; Leyden, R. Kimball, by R. Kimball, Ex'r, (prev. rec'd, 48;) 8; Spencertown, Wm. Niles, by Rev. H. E. Niles, 50;

108 00

5,685 68

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Two sisters,	1 00
Bound Brook, 1st R. D. ch.	104 67
Freehold, do.	18 00
Middlebush, R. D. ch.	25 00
New Durham, do.	30 00
Pompton, do.	25 00
Jersey City, 2d pres. ch. D. G. H. deo'd,	1 50
Madison, Pres. ch. H. Keep,	25 00
Newark, 1st do. la. miss. so. 190,37; Rev. E. L. Boing, 5;	195 37
Parsippany, Pres. ch. 65; la. rea. and sew. so. 16;	81 00
Paterson, Miss C. D. P.	10 00
Springfield, Rev. O. L. K.	10 00
Troy, La. benev. so.	33 00
West Hoboken, Pres. ch. m. c.	8 00—567 54

PENNSYLVANIA.

A friend,	10 00
Big Spring, Miss I. Laughlin,	20 00
Cook's Creek and Harrisonburg,	20 00
Dunmore, Pres. ch.	25 00
Fairview, do.	11 51
Harrisburg, do. J. W. Weir, 30; J. A. Weir, 10; J. A. Briggs, 20; J. W. 10; Mrs. Mc. 10; H. A. 10; Mrs. O. 11; indiv. 101,97; m. c. 16,10;	219 07

Philadelphia, Coates st. pres. ch. D. B. Stewart, to cons. WILLIAM STEWART an H. M. 100; 2d pres. ch. W. F. G. 10; 1st do. J. E. Brown, 15; W. Purvis, 25; S. Tolman, 20; G. R. K. 10; 180 00—185 58

DELAWARE.

Port Penn, Pres. ch. m. c. 7,58; Wilmington, Hanover st. pres. ch. fem. miss. so. wh. and prev. dona. cons. GEORGE JONES an H. M. 56,50; 64 08

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A. 100 00

VIRGINIA.

Fluvanna co. J. H. Cocks, 100 00

NORTH CAROLINA.

Legacies.—Kirtland, E. W. Chambers, by B. Kirkpatrick, Adm'r, (prev. rec'd, 99;) 173 27

GEORGIA.

Burnt Fort, H. N. B. 2; La Fayette, C. M. 30; 62 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 9,11;
3d do. 11; Tab. ch. m. c. 3,55; a friend, 5; College Hill pres. ch. 13,82; 42 48

Constitution, Pres. ch. wh. cons.

Rev. CHARLES D. CURTIS of

Hockingport an H. M. 62 50

Hanging Rock, R. Hamilton, 30 00

Ironton, Pres. ch. m. c. and s. s. 75 00

Oxford, Mrs. I. N. L. 10 00

Walnut Hills, Lane sem. ch. m. c. 11 30

Ded. disc. 231 28

Belpre, m. c. 13,50; cong. s. s. 5; 2 28—229 00

disc. 19c; 18 31

Castalia, Indiv. 8 00

Elyria, Pres. ch. 69; indiv. 50; 119 00

Johnstown, Rev. Edmund Garland to cons. Mrs. MARY S. GARLAND an H. M. 50 00

Maryville, Mrs. C. B. Powers, for African m. 10 00

Marietta, Mater. asso. for hea. mothers, 14; Miss E. M. Hart, 4; disc. 18c; 17 82—223 13

452 13

INDIANA.

Fort Wayne, Pres. ch. m. c. 17,82; coll. 26,98; disc. 40c; 44 40

Greenwood, Pres. ch. s. s. for Mrs. Bridgman's sch. Shangh i, 20 00

Shiloh, s. s. for Robert Schuler, Ceylon, 14 00—78 40

ILLINOIS.

Albany, Cong. ch. 1 73

Brighton, Pres. s. s. 11; m. c. 9; a friend, 5; 25 00

Chicago, Bethel s. s. 24 00

Fulton City, Cong. ch. 7 50

Galena, Rev. A. Kent, 100 00

Hadley, Cong. ch. m. c. 15 00

Honey Grove, T. Jones and wife, 2 50

Mt. Sterling, Pres. ch. 40; disc. 40c; 39 60

Payson, Cong. ch. 10 00

Quincy, 1st do. 52 60

Rushville, Pres. s. s. a class of little girls, 4; Mrs. M. G. 6; 10 00

Waverly, Cong. ch. m. c. 50 00

Woodburn, Cong. s. s. 5 00—342 93

MICHIGAN.

By J. S. Farrand, Agent.

Detroit, G. S. F. 5 00

Grand Blanc, Ch. 10 00

Kensington, C. Wells, 10 00

Mt. Clemens, 18 00
Saginaw, 1st pres. ch. 23 25
St. Clair, Ch. 75 00—141 25
Cold Water, m. c. 5; S. Q. 3; Mrs. B. 1;
Jonesville, pres. ch. s. s. 2; Stoney Creek,
pres. ch. 36; 47 00
188 25

WISCONSIN.

By Rev. I. M. Weed.
Beloit, 1st cong. ch. 100 00
Janesville, do. 60 81—160 81
Fond du Lac, 1st cong. ch. 35,16; W. Leith, 5; disc. 40c; Fort Howard, cong. ch. 2,50; 42 26
203 07

IOWA.

Grinnell, Cong. ch. and so. m. c. 47 00

MISSOURI.

By G. L. Weed, Tr.
Palmyra, Pres. ch. to cons. JOHN D. S. DRYDEN an H. M. 100 00
St. Louis, Trin. cong. ch. (of wh. to cons. LOUISA C. EDGELL an H. M. 100;) 268 00
368 00
Dcd. disc. 3 32—364 68
New Salem, Pres. ch. 9,65; Upper Gasconade, pres. ch. 2,50; 12 15
376 83

LOUISIANA.

New Orleans, W. A. Bartlett, 25; St. Joseph, J. B. Hawkes, to cons. Mrs. A. M. OGDEN of Natchez, Miss. an H. M. 100; 125 00

TENNESSEE.

Bristol, J. R. A. 3 00

IN FOREIGN LANDS, &c.

Ahmednuggur, India, J. S. Molesworth, 100; Dr. Barnett, 66; Capt. Field, 20; Rev. C. Laing, 25; Mrs. G. M. 10; Mrs. M. 4,50; Rev. Mr. Calvin, 10; Mrs. I. G. 2,50; G. 50c; m. c. 39,73; 290 73
Ceylon, Kandy juv. miss. so. 14,14; Gregorie, for sch. 14,40; 28 54
Kolapur, m. c. 6 00
Madura, Coll. 3 00
Manchester, Eng. J. Heugh, 21 74
Montreal, Can. Zion ch. 38 25
St. Thomas, W. I. Rev. R. W. O. Allen, for sem. at Bebek, 16 50
Syria, A traveller, 5 00
409 76

Donations received in May, 21,646 24
Legacies, 1,767 21
\$23,413 45

TOTAL from August 1st to May 31st, \$240,597 60

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, \$368 98

DONATIONS IN CLOTHING, &c.

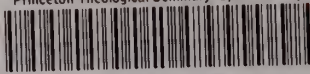
Killingworth, Ct. Garden seeds fr. Martin Lord.
New Haven, Ct. A bundle fr. la. of South cong. ch. for Miss Agnew, Ceylon, do. for Mr. Howland, do.
New York city, One set communion service fr. Mrs. W. F. Van Wageningen, for Rev. H. M. Scudder, Arcot; 60 copies of "The Bible and men of learning."
Smithfield, Pa. A box clothing from youth's miss. so.

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